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# Calvinist Contact

An independent Christian weekly

May 19, 1989/44th year of publication/No. 2166

## Oldest Christian Reformed church to be saved, thanks to donations

Marian Van Til

COALDALE, Alta. — The oldest Christian Reformed church building in Canada will be saved from demolition, thanks to donations from church members with a sense of history, reports John Brouwer, one of the moving forces behind preserving the building just south of Champion, Alberta.

Brouwer says that in a four-week period since *Calvinist Contact* first called attention to the building's possible fate, and the need for \$14,000 to move it to Prairie Acres, a turn-of-the-century historical village operated by Alberta's Prairie Tractor and Engine Society, \$5,529 in donations has come in from across Alberta, British Columbia, Manitoba, Ontario, and from two American states — Michigan and Mississippi.

Brouwer is extremely pleased with those results. "That's fantastic in such a short time," he exclaims. What makes him equally happy is that various donors have offered additional temporary financing until more donations come in so that the church can be moved immediately to its new home.

That is crucial because its present owner is anxious to start construction of another building on the land which the church now occupies. She has been waiting for assurances that money to move the church is indeed available and that the move will be made almost immediately. And now those assurances are possible. The move will occur within the next two weeks for another reason as well: power lines will have to be taken down during the process, and that will

not be possible once farmers in the area begin irrigating their crops, which they will do soon.

To raise the remainder of the \$14,000, Brouwer and his partner on the project, Wim Vonkeman, are currently advertising in various church papers and the local Alberta media.

### Not just an empty shell

Brouwer wants people to know that once the church comes to rest in the historical village there are plans afoot to "use" it — to make it an interesting place to visit. They would like to assemble video- and audiotape programs and to display photographs and documents which will detail the building's history, and eventually also include short video presentations outlining the history of other CRCs across North America which have intriguing stories to tell. It will also likely be possible to use the church for weddings and/or occasional special services such as Christmas eve.

Funding for restoration of the building after its imminent move will be provided by applying to the Alberta Historical Resources Foundation. Brouwer reminds readers that donations to meet the \$14,000 goal can still be sent to the Prairie Tractor and Engine Society, Box 1954, Lethbridge, AB T1J 4K5.

### Thinkbit

*There is nothing more prideful than the 'humility' of a proud man.*  
From: *The god-players* by Earl Jabay

## Church housing project will serve its community



Richmond Hill church members stand ready to serve their community in the name of Christ.

## Not all Salvation Army units are at war



Edmonton Temple Band playing outside main entrance.

Paul De Groot

EDMONTON — As bivouacs go, this one isn't bad: Tasteful carpeting with oak trim, an open ceiling with exposed structural beams in an attractive pattern. A fine sound system. Cushioned pews. Shiny cars in the parking lot.

Has the Salvation Army won the war? This spiffy setting is the church which houses the Edmonton Temple Corps of the Sally Ann, usually noted for its gritty ministry among down-and-outers. But it is also a reminder that, as Major June Dwyer says, "our work is, first and foremost, an evangelical movement."

The upscale surroundings do not disguise a traditional Salvation Army worship service. It features an extensive period of singing and music and a punchy, evangelistic sermon. At the conclusion there's an altar call, where a Salvation Army officer kneels beside each person who comes to the front.

About one third of the worshippers are in dark Salvation Army uniforms, and most children wear blue sweaters with a special insignia on them.

If not many down-and-outers are present, it's because the traditional front lines of the Salvation Army are some distance away from this middle-

class Ottewell neighbourhood.

A church which more closely fits the Salvation Army stereotype is the Edmonton Northside Corps. It meets Sunday mornings in a small, aging building in the Norwood area. The band is smaller, the pews and chairs are harder, but the welcome is as warm and friendly as that on the south side.

Other Salvation Army churches in Edmonton, following a familiar pattern for new suburban congregations, meet in school gymnasiums.

### Bootcamp in London

The front lines were originally places like London's East End in the 1860s, where General William Booth took his evangelical stand.

One account described it as "a region of filthy streets and yards... many of them occupied by thieves' dens, ... gin-spinning dog holes, low brothels and putrescent lodging houses."

Ordained a Methodist, Booth suffered the customary fate of those who actually practise what they preach. His clerical brethren found his fervour undignified. The rowdies of East London found revival meetings to be choice targets for stones, eggs and other vandalism.

Booth believed in exhausting every possibility in a good idea. Once he latched on to the notion that his struggling revival ministry would be called the "Salvation Army," he went all the way.

In this church, prayer is "knee drill," a congregation is a "corps," a monetary contribution is a "cartridge." These terms may sound a little out of place in the comfortable pews of the Edmonton Temple Corps of the Sally Ann.

### In this issue:

- Samuel Morse was an inventor in spite of himself, says John McGowan ..... p. 10
- Paul Wells evaluates Bob Dylan's impact on the music world, and his move toward Christianity ..... p. 11
- A bill of human rights for South Africa ..... p. 13

See TENSION — p. 2



## Tension builds

... continued from page 1.

When the Richmond Hill church started five years ago as a daughter church of the Willowdale Christian Reformed Church, its founders were committed to serving its own members; but they wanted to give equal importance to serving the community in which the church is located. They had a vision for a diaconal witnessing ministry to the community. They adopted a "concept of ministry" statement which they published in a booklet entitled "Dare To Be Different." The booklet identified needs such as providing care for the aged, Christian education, ministry to the handicapped, singles' ministry and a possible Christian resource centre.

### Church and business co-operate

The development of the building plan is a model of how a church and its Christian business people can work together. Five Christian Reformed people, including one of the area's leading real estate developers, formed a foundation which bought a tract of land on Yonge Street, which runs through the heart of Richmond Hill. They split off three acres for homes, to complete a housing subdivision. Many of those

houses were bought by members of the church.

The foundation then developed a plan to build two 12-storey, one eight-storey and a four-storey complex connecting to meeting halls and a multi-use church. The town council of Richmond Hill was cool to the plan because many residents objected to the highrise density. It is also true that the town's tax income from "affordable" housing is lower than that provided by higher-cost residences. After two years of foot dragging at city hall, the foundation and church went directly to the Ontario Municipal Board (OMB) in downtown Toronto, the body that has the final say about zoning.

At the OMB hearing, town residents living in the area of the development opposed it and presented a petition carrying some 250 signatures. Town representatives argued that the project was too large for the low-density area and would create traffic problems. But the lawyer for the church was able to get town officials to admit under cross-examination that street and sewage services were nowhere near capacity. Church members on the witness stand spoke of their Christian convictions to help meet the needs of the community.

Nervous tension built up among church members and they sent up many prayers for the project. The decision was scheduled to be announced on March 1, one week after the hearings started. Many anxious church members came to hear the decision for themselves.

Excitement was felt like an electric shock when the OMB announced that it was delighted with the plan and was approving it over the objection of the Richmond Hill council! The official report of the OMB includes these statements: "The Christian Reformed Church is to be commended for its initiative and its commitment to this undertaking. The church fully supported the project and expressed concern about the need for affordable housing in the community. Some young people in the community are

now living in unacceptable housing facilities and would welcome the opportunity to rent these residential units. There is a long waiting list now in the Metropolitan area for affordable housing and if these units were completed, it would fulfil some of these needs for low-income earners. There is a need for daycare in the community and it would be welcomed as part of this project. The people running the project are good caretakers and will do a good job."

Church members left the meeting to go to their place of worship where they gave thanks to God who made it all possible! There is now lots of work to be done, but they look forward to great blessing from the Lord who has already given such rich blessing. The Community Church and the foundation have been able to

take their first step toward making God's name known in the community, and they are confident that he will continue to lead.

The church itself will not run the housing, daycare or other services, however. A non-profit operating agency is being formed which will be intimately linked with the church. The buildings are expected to be completed in two years. The door is open for exciting ministry by the church and its members.

Some government money will assist with the housing project. In fact, the provincial and federal governments are urging reluctant communities to make use of this kind of money. These Richmond Hill church people have blazed a trail which they encourage other churches to consider.

## BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn

### Between a rock and a hard place

Subsidies are the big issue in agriculture these days.

They have gotten out of hand — \$55 billion in 1986 among the 10 members of the European Community, \$36 billion in the U.S., \$35 billion in Japan, \$6 billion in Canada.

And that doesn't count the full impact of other farm policies which restrict imports so prices can be held up in an effort to bolster farm incomes.

Nor does it count the benefits of various types of tax breaks.

Thoughtful people are beginning to challenge the subsidies, trade barriers and tax breaks, and not just because they cost so much money. There's disturbing evidence that they haven't really helped farmers improve their standard of living, their stewardship of the land, flocks and herds or the quality of the food they market.

In fact, as a group, farmers continue to be poor cousins in Canada, in the U.S., in Europe and Japan. Even the slightest squeeze on subsidies, tax breaks and import barriers threatens to drive thousands into bankruptcy. No other group of businesspeople in Canada has such a high percentage of its members struggling below the official poverty line. Yet it's also true that thousands of farmers have become millionaires during the last 10 to 15 years.

The situation is extremely complex, yet simple. It's complex in the details that surround each commodity in each country and region. But simple in principle. If prices and profits are held high, then that's where people make their investments — in money, land, machinery, equipment and careers. And that investment drives costs higher — the cost of land, machinery, equipment and livestock. Eventually, costs rise to the point where profits are pinched. Then, if any disaster strikes (and it always does in agriculture) thousands of farmers face financial ruin; they plead for public assistance and politicians respond with a new round of subsidies, tax breaks and import restrictions.

Canadian farmers recognize the situation

and agree that the world would be a better place if all nations would scale back farm subsidies, trade barriers and tax breaks. Canadian farmers clearly stand to benefit more than European and Japanese farmers because their degree of government protection and support is far less. But they also recognize that no nation can afford to move first and alone, so some sacrifices will be expected of Canadians. And they intuitively understand that as subsidies, tax breaks and trade barriers are reduced, the value of their hard-won assets may decline, mainly the value of their farms, their land and their quotas.

### Getting from here to there

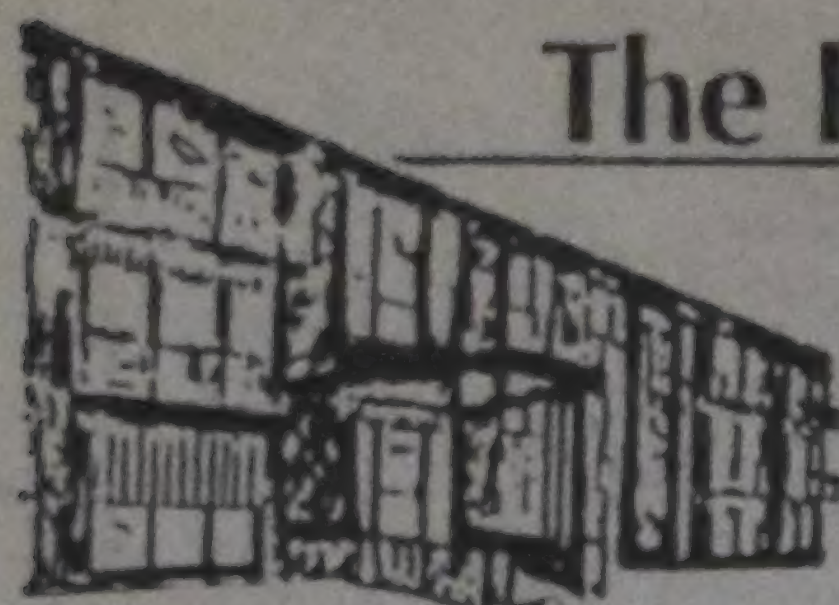
Simply put, farmers generally agree that the ruinous round of international subsidies and trade wars should end. It's the discipline and sacrifice involved in getting from here to there that gives them pause.

That's the challenge negotiators are facing in the current round of trade talks at Geneva which are aimed at improving GATT (General Agreement on Tariffs and Trade) among more than 90 nations. Most participants see the issues in purely worldly terms of economics and politics, but Christians will recognize that they're rooted in the fundamental relationships among God, people and the land.

Theologian Walter Brueggeman, in his book entitled *The Land*, says an examination of the broad sweep of biblical history shows that when people honour God and steward their lives and their land, God is faithful and provides for their every need. But when people strike out for independent wealth, power and security, they push their lives and their land beyond the limits, and both their society and their land erode and degrade.

What our farmers need more than subsidies, more than lectures about soil conservation, more even than heart-felt urban sympathy, is to know God. And to trust him.

*Jim Romahn, this week, joins our rotation of "Between the Lines" columnists. He is the farm editor for the Kitchener-Waterloo Record and lives in Kitchener, Ont.*



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Pressreview

Carl D. Tuyl



The squeeze is on. All over the country librarians, university presidents, hospital administrators, school principals, and prison wardens are bending over the books trying to find out if they can cut more fat out of a system that hasn't any fat left. The paper-clips, pencil-sharpeners and typewriter ribbons are already in short supply. Now programs will be eliminated. The Wilson wallop works its way through the country's infrastructure, hitting seemingly indiscriminately, but inflicting wounds often where it hurts most. Dire predictions about the coming of a recession can be heard in economic forecasts. The president of VIA rail was fired because he could not live with the massive funding cut-back for his company.

★★★★  
The budget was upstaged, however, by the announcement of Turner's imminent retirement. The race of the aspiring successors is on, with Jean Chrétien in the lead. Is he still number one in our hearts? The same kind of race is taking place also in the NDP but at a much more subdued level — which has a lot to do with the financial resources of that party. The Liberal party is also mired in debt but that seems to be less of a deterrent to its leadership campaigners. The opposition's anti-budget strategy is hampered by its lame-duck leaders, and the Tories figure on almost a free ride.

★★★★  
The newly-constructed \$90-million Canadian embassy on Pennsylvania Avenue in Washington was opened with Monsieur himself cutting the ribbon. Monsieur is good at cutting. Now if Monsieur could only find a place for the American embassy in Ottawa. That embassy is now located across from Parliament Hill, and Monsieur would dearly love to appropriate that space. The Americans are not too eager to vacate, and they declared that the recently-proposed new site was too expensive!

★★★★  
Our prime minister went on a short environment promotion tour in the U.S. He found an ally in Massachusetts's

Governor Dukakis, but President Bush in Washington was not quite so co-operative. The prime minister, negotiator from way back as he is, also tried to mediate in the NATO conflict about the cutback of short-range nuclear arms in West Germany. President Bush listened very carefully, the press said. A lot of American journalists declare that that is the president's specialty — "listening carefully" — that he does not appear to do much more. Probably to combat that growing opinion, his wife, Barbara, announced that the President takes showers with his dog.

★★★★  
Premier Joe Ghiz is still steaming with anger about the proposed closing of P.E.I.'s military base. He went on the election war-path immediately and called an election for May 29. He might do a McKenna number, sweeping the island. At dissolution there were 22 Liberals, nine Tories and one vacant seat. The P.E.I. Tories are fighting for their political life.

★★★★  
When Mikhail Gorbachev publicized the word *perestroika* it struck a responsive chord all around the world. The whole communist world went into convulsions. Students in China march for democracy, students in South Korea battle the police with Molotov cocktails, voter power blossoms in Moscow, and even that star-spangled magazine, *Atlantic*, pleads for *perestroika* in the good old U.S. of A. When Japan is about to plant the rising sun on the 21st century it is about time, says *Atlantic*, to get away from the ideology of individualism and get the government involved in industry. That plea is about equivalent to a Southern Baptist advocating the forgoing of church-state separation. Even the AFL-CIO is going to the East bloc for its keynote speaker at its November 1989 convention in Washington: Lech Walesa, who is now a competitor of Ronald Reagan on the rubber chicken circuit.

★★★★  
Even the Pope is caught up in "papalstroika." He appointed three bishops in the Baltic states, he is scheduled to visit

Hungary in September of 1991, and he would dearly love to visit the Soviet Union where his flock is believed to count about 8 million.

★★★★  
There is a rising anti-nuclear sentiment in Western Europe, but especially in West Germany. There is among the European NATO allies a growing eagerness for *détente*. West Germany's Kohl advocates further disarmament negotiations, but both George Bush and Margaret Thatcher want to put on the brakes.

★★★★  
England's prime minister celebrated her 10th anniversary in office. Margaret Thatcher acknowledges a profound debt to her father, a small-town grocer. She has adopted his grocery-store policies on a national scale, and she can well afford to offend, for she, or at least her husband, is well off. An irreverent Conservative backbencher, Mr. Julian Critchley, summarized the Iron Lady's policies as follows: "She cannot see an institution without hitting it with her handbag." Well put!

★★★★  
Beirut, the former pearl of the Middle East, is now dying. A sack filled with sand will be delivered there to your door for \$1.50. It is a booming business, and that says it all.

Panamanian President Manuel Noriega, who once offered to assassinate Nicaraguan leaders in exchange for weaponry, has declared himself the winner in the Panamanian elections. It was a victory that could not be shown by the ballots, but a little thing like that never discouraged Noriega. General Andres Rodriguez won the election in Paraguay. "Democracy in diapers," the *Calgary Herald* called it.

★★★★  
Speaking of democracy: members of Japan's parliament are expected to attend a lot of weddings and funerals in their constituencies. They are also expected to bring generous gifts to these

occasions. No wonder Japanese politicians look for financial help from companies that expect political and bureaucratic attention. (That custom is not entirely limited to Japan, either.)

★★★★  
A final word from my reliable food correspondent. McDonald's golden arches are announcing the Teriyaki McBurger in Japan, and Americans and Canadians, mimicking mating mares, eat oat bran with great relish. It is all to get their cholesterol down. We sprinkle it over ice cream, put sugar on it in our porridge, coat our deep fried pork chops with it, and pretty

soon we'll top our strawberries and whipped cream with oat bran. Me, I just stick with garlic. *Calvinist Contact* used to advertise that it was good, and I would never go against the advice of C.C.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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Summaries

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An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

## No more sanctions against South Africa

I think that the time has come for Canada to abandon its ill-fated policy of economic sanctions against South Africa. A few years ago I argued in favour of economic sanctions, believing that by applying international pressure, South Africa might be swayed to hasten the dismantling of one of the most unsavoury forms of discriminatory legislation — apartheid. At this point in history, it seems that economic sanctions are not the answer.

What has changed my mind? Several developments. One is that Canada's official stance of giving leadership in fighting apartheid must be considered hypocritical. While government officials preached the doctrine of sanctions, trade between Canada and South Africa actually increased again in 1988. Our political leaders have not dared to pay the price for their convictions.

Secondly, by now, all but three of the some 150 laws of institutionalized segregation have been abolished by the government of South Africa under the leadership of P. W. Botha.

One cannot underestimate the importance of two of the three remaining laws — the Group Areas Act and the Population Registration Act — which together deny blacks the freedom to reside anywhere in South Africa and the right to vote. But progress in these areas, too, is noticeable. The new leader of the ruling

National party, F. W. de Klerk, has promised to review the last three laws, and has said that "White domination, insofar as it still exists, must go ...."

Thirdly, at least 12 independent polls have shown that a majority of black people don't want sanctions.

Another recent independent poll by British newspaper *The Independent* shows that, among black South Africans, President Botha is more popular than Archbishop Tutu. Yet, it is Tutu that international leaders and journalists listen to when they assess what blacks in South Africa want. The most popular leader among blacks was Nelson Mandela, who enjoys 41 per cent of support. The figures are not conclusive in terms of economic sanctions, but they do place a few question marks behind Desmond Tutu's claim that he represents blacks in South Africa when he calls for economic sanctions.

Whether economic sanctions have served any purpose at all is not for me to say. Perhaps it has spurred on the South African government to more quickly dismantle segregation laws. It's hard to say. But one thing seems clear at this point: Canada should declare bankrupt its moral leadership in this area and switch to a more honest and a more encouraging attitude of no sanctions.

## Editorials

## We haven't given up the good fight of faith, Syrt

It's too bad Syrt Wolters was unable to attend the Feb. 22 meeting of *Calvinist Contact* writers, boardmembers and their spouses. If he had, he might not have written what he did write last week in his column under the heading "Which direction for *Calvinist Contact*." On the other hand, he might have, because there is something characteristically "Syrtian" about his criticism. Whatever the case, I love the barber of Victoria too much to just ignore what he has to say. He's never without the, to me, endearing graces of honesty and courage. He is also a voice of conscience that I, for one, need to hear.

In my response to his column, I want to focus on two items. First, the dilemma which he poses between being "broadly Reformed" and being "scriptural." What we mean by being "broadly Reformed" is that we don't want to be narrowly Christian Reformed. That is a real temptation for many of our writers. Especially the ministers among our columnists tend to assume that our readership is Christian Reformed, and so they speak of "our synod" and "our hymnal" as if all our readers belong to one denomination. Others focus almost exclusively on Christian Reformed issues and/or situations. This is too narrow a focus for us.

In other words, broadly Reformed has nothing to do with being unscriptural. That's simply a false dilemma which could have been avoided had Syrt been able to attend the meeting. My report on the meeting did include a remark that should have helped Syrt not to draw a wrong conclusion: "We are called upon to discern the spirits of our time and to test them by biblical norms."

The same can be said for the Dutch background. Syrt seems to think that trying to avoid a narrow ethnic focus means we leave all ideas of our forebears behind us. Not so. It simply means that we want to address Canadian issues in language understandable to English-speaking Canadians. We want to be a Canadian to the Canadians, the way Paul wanted to be a Greek to the Greeks. You would not quarrel with Paul, would you, Syrt?

### Who writes the script?

The second item is perhaps a bit more serious and would not have been affected by Syrt's attendance. It has to do with his notion of radical discipleship. In all his writings, one thing comes through

loud and clear — radical discipleship, according to Syrt, is determined by ideological or philosophical faithfulness. This time, too, Syrt speaks of a "philosophy of Christian politics, a philosophy of Christian social relations, etc." Without these, our living becomes "expedient living" in which we avoid the hard questions of life.

I would like to point out that there are many other forms of radical discipleship which Syrt never identifies as such. How about selling everything you own and giving it to the poor? Now that's a form of radical discipleship that doesn't depend very much on philosophical purity. I would guess that a person like Mother Theresa comes closer to the definition of a radical disciple of Jesus Christ than Syrt and Bert lumped together.

What about the husband who looks after his quadraplegic wife for 40 years? Sounds pretty radical to me. What about the prisoner who faces ridicule and hatred on a daily basis because he dares to preach salvation in Christ? Very radical, in my eyes, even if that same prisoner may not have his theological or philosophical house in exact order. What about the sick person who spends years in bed, all the while trusting in the Lord? "They also serve [radically] who only stand and wait."

I am not quarreling with Syrt's notion that we should strive to develop a philosophy of Christian politics and a philosophy of Christian social relations, but I no longer single out this pursuit as the prime example of radical discipleship. Life is so multi-faceted, and there is so much that needs redemption. I have learned to be encouraging of *any* expression of faithfulness that shows itself in *whatever* area of life.

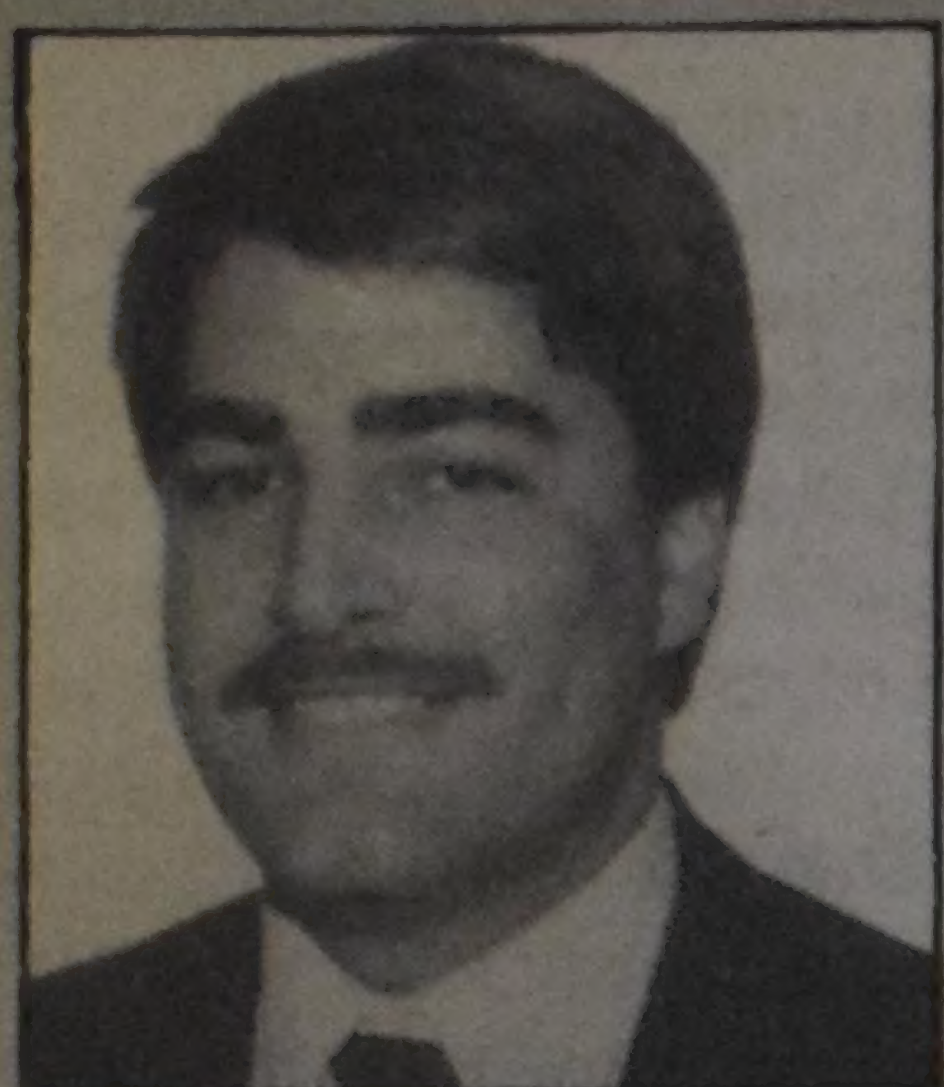
I agree that being a disciple is costly, but let's be careful that we do not specify the cost for others or underestimate the cost that others pay in their different forms of discipleship. To say, as Syrt did, that Christians who choose "not to send their children to a Christian school" must do so for "whatever expedient reason" is rather judgmental, I would think. It makes for good morale building among Christian school supporters, but it is cheap building material that will not stand the test of time.

And with that I will leave the scene of discussion. No doubt, I have given my friend Syrt enough material for three more columns on the vagaries of *Calvinist Contact*.

BW



## FETISHES/DAVE FEDDES



## Body worship

People have different ways of worshipping the human body.

Fitness fanatics worship bodily health. Some trust in chariots and some in horses, but *they* trust in physical fitness. If they see someone savouring a juicy steak or a scrumptious piece of cake, their calorie and cholesterol counters are whirring in their heads. Disdaining such dainties, the fitness fanatic indulges in his or her own feast: alfalfa sprouts as an appetizer, a main course which somehow involves oat bran and yogurt for dessert, all washed down with a tall, cool carrot juice. Besides munching a feast fit for a rodent, the fitness fanatic spends his or her leisure hours as a galley slave, working the oars of a rowing machine.

Pleasure pursuers worship bodily sensations. As the deer pants for streams of water, so they long for the fanciest house, the sunniest beach, the tastiest treat, and sensational sex. They intend to have a blast while they last. Their first and greatest commandment is: "If it feels good, do it." And there is a second like unto it: "If it hurts, don't do it."

Beauty buffs worship physical attractiveness. One thing they ask of life, this is what they seek: that they may gaze upon their own beauty and be considered overwhelmingly attractive by others. They are not left helpless. For fresh breath, they can choose mouthwash, mints, special toothpaste, or chewing gum. For aromatic armpits, there are sprays, sticks or roll-ons, to be followed up by some seductive fragrance costing a fortune per drop. Braces produce a symmetrical smile. Acne medication will attack those zits.

Beauty buffs grow out of the adolescent obsession with appearance. As mature adults, they are concerned only with real evils, like a spare tire around the middle, stretch marks, wrinkles and gray or disappearing hair. Their most revered humanitarians are the inventors of the hairpiece, Grecian Formula, the face lift and the tummy tuck. Beauty buffs contribute generously to their favourite charity: their own wardrobe.

Worship of the body, whatever form it takes, is idolatry. So we must shun such extremes. Physical fitness cannot replace trust in God as the key to eternal life: "Some trust in chariots and some in horses, but we trust in the name of the Lord our God" (Ps. 20:7). Our deepest longings cannot be satisfied by pleasure: "As the deer pants for streams of water, so my soul pants for you, O God" (Ps. 42:1). Life's primary aim is not physical beauty: "One thing I ask of the Lord, this is what I seek: that I may dwell in the house of the Lord all the days of my life, to gaze upon the beauty of the Lord and to seek him in his temple" (Ps. 27:4).

## Worship with our bodies

Although we do not worship the body, we are called to worship *with* our bodies. Our bodies are living sacrifices, instruments of righteousness, temples of the Holy Spirit (Rom. 12:1; Rom. 6:13; 1 Cor. 6:20). This clearly involves how we use our bodies in God's service, not just how we take care of them. Worshipping with our bodies means more than how we treat our bodies; however, it does not mean less.

We need not become fitness fanatics in order to take reasonable care of our health. Those who smoke or eat too much are obvious targets for a health lecture. But couch potatoes like me, while not so obvious, could use some healthy exercise. And those of us who are constantly on the go could learn to relax before stress kills us.

We must not be lovers of pleasure rather than lovers of God. But we do not want to fit the caricature of a Calvinist: someone who fears that somewhere someone is having fun. "Everything God created is good, and nothing is to be rejected if it is received with thanksgiving" (1 Tim. 4:3-5). We worship God when we gratefully take pleasure in his good gifts. Christians are not pleasure pursuers; but in pursuing God we accept with pleasure the delights of his creation within the guidelines he lays down.

We do not have to be beauty buffs in order to worship God by taking care of the appearance of the physical temples he gave us. Perhaps cleanliness is not next to godliness, but the godly do well to keep God's temple clean and attractive.

We may not imitate the fitness fanatics, the pleasure pursuers, or the beauty buffs. But we can learn from them. Christians do not worship the body; we do worship with the body.

Dave Feddes is pastor of Westmount Christian Reformed Church, Strathroy, Ont.

## Longer Letter (for more letters see page 6)

## Correct diagnosis of sin precedes cure for homosexuality

Hesitantly I pick up my pen to write in response to articles and letters on the subject of homosexuality. I dare write because I feel I have a positive contribution to make on this subject.

For years I have struggled with homosexual fears, tendencies and feelings. There are many reasons for this; let us just say they are the result of sin in general — others to me — but also the result of sin and sinful responses in my own life. I am not proud of that fact, but that fact remains.

To try to come to terms with this problem and other problems in my life, I have received counselling for quite a number of years. I have prayed for healing. I have wanted very much to be freed from this pain, but I did not find the solution till recently, although I knew all along that in Christ this healing was possible.

## No inheritance

Regardless of what others say, I have always believed homosexuality to be sin. It is a sin for which our Lord and Saviour Jesus Christ had to die. This piece of information is gleaned from 1 Cor. 6:9-11:

*Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral, nor idolators, nor adulterers, nor male prostitutes, nor homosexual offenders, nor thieves, nor the greedy, nor drunkards, nor slanderers, nor swindlers will inherit the kingdom of God. [We know that this list includes all sinners]. And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.*

This piece of scripture is positive as well. It points out that healing and sanctification is possible for the homosexual struggler. The point I would like to make is that, if we do not call homosexuality sin, we cannot find the cure.

The cure is Christ's atoning work. On Calvary the Lord Jesus Christ made a great and joyful exchange for me. He took upon himself all my sin, including my homosexual tendencies, fears and feelings. He exchanged for that his purity, his love and his healing. I finally have a deep quiet and peace in my heart, for I know at last I am free in Jesus Christ.

## Grace and support

That is not all that I wish to write. I wish to share that I understand the deep pain, the deep yearning for love, the deep confusion in struggling with the burden of homosexuality. I want to say to my fellow Christian brothers and sisters that, tempted as I was at times, the fact that I have not run into the arms of overt sexual sin is not due to any righteousness on my part. It is due to God's grace and the fact that my husband and other friends never ran away from me, but in times of stress and temptation embraced me, prayed with me and hoped with me. There have been and are pastors who have been there for me when I needed their help. I would not be honest if I said that I have never experienced rejection or hurt. I have. There have been very painful experiences.

May my church, the Christian

Reformed Church, learn to love the sinner and never give up on him or her; but may it remember to call sin, sin. If we don't, we will never be able to show each other where the real cure is. It is when we come to God with our broken lives and spirits and place them at the foot of the cross that healing will follow. It may not be easy and it will take time, but God has time.

I thank God that by faith I can accept that through Christ the great and joyful exchange has been made for me — my sin for his wholeness, his purity and his love. I am now free to live to his glory and honour and to pursue among many other things healthy relationships with others. I praise Jesus for that sacrificial love which brings a deep peace and awe to my soul. My soul was restless till I found rest in him.

As I continue my journey on through life I need travelling mercy. Will you as the Church of Jesus Christ continue to help me on this road wherever you meet me? As I minister to you in your weakness and you to me in mine, may we realize it is only by the Lord's wonderful grace anyone is enabled to walk. Our dependency is first of all on him, for where we fail he will not. He will save us to the uttermost.

By grace, a child of God  
(Name withheld)

## Belated thanks re: Employment equity

I wish to belatedly commend Marian Van Til for her clear and insightful guest editorial on the Employment Equity Act (Feb. 10, 1989). What else can I say, other than to agree that yes, Christians need to examine more closely why there is such a disparity between biblically-inspired justice principles and their hesitation to endorse employment equity. It appears that when there is a perceived threat to the white male-dominated order of church and society the thing fearful Christians often do is to come up with specious arguments that enforce the status quo.

Henriette Thompson  
Georgetown, Ont.

## Can it be?

Regarding the articles on homosexuality in the April 28 issue, I read in the Bible that our body is a temple of the Holy Spirit, and all who sin against the Holy Spirit will not be forgiven, neither in this world nor in the world to come.

Nowhere in the Bible are we told what the sin against the Holy Spirit is. But I believe that homosexuality is not God's will or the will of the Holy Spirit. Can it be that homosexuality is a sin that will not be forgiven?

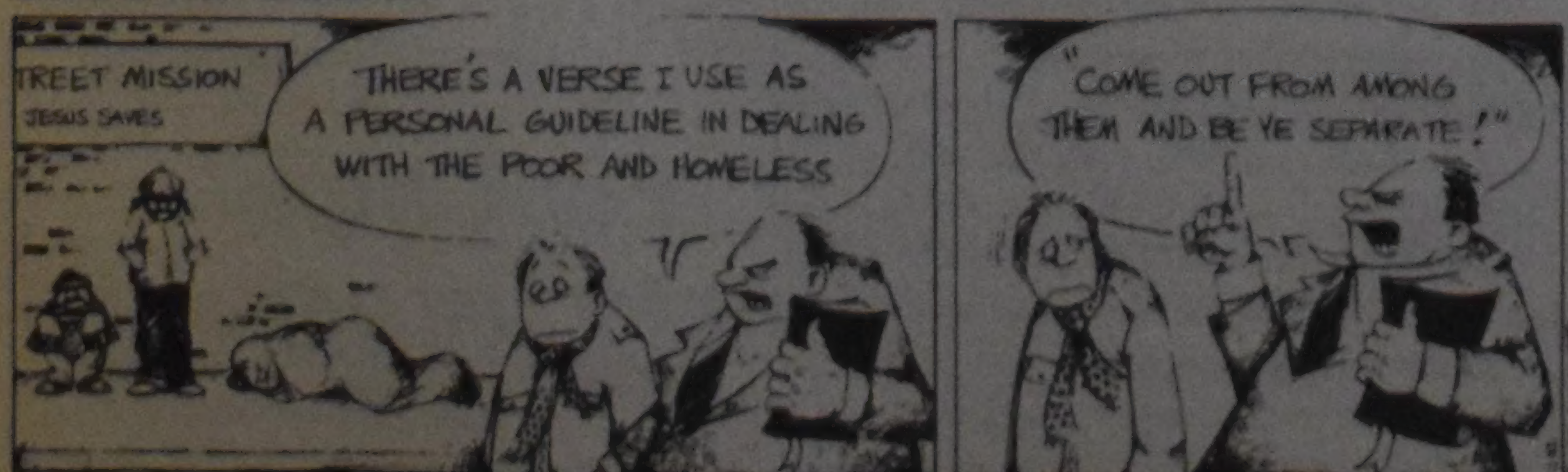
R. Dijkshoorn  
Waterdown, Ont.

## Reply:

*If a sin against the body constitutes the sin against the Holy Spirit, then we are all doomed. We all sin against the body at different times (drugs, smoking, overeating, lack of exercise, adultery). The answer then must be, no. To engage in homosexual intercourse is not the sin against the Holy Spirit.*

Editor

## BEYOND BELIEF





Letters

Watch the imagery!

I recently read the “pastoral” letter by Leonard Schalkwyk in the April 28 issue of C.C. To borrow a phrase, it made my blood boil. Before I boil over, let me vent some steam.

In his column, Rev. Schalkwyk writes, “Ministers especially have a holy obligation to stay at the helm of the ship, but ‘the crew’ must also be faithful. Jumping off the ship of the church brings much misery. It causes family disruption and spiritual calamities.” In the course of the column, Rev. Schalkwyk goes on to argue that “starting a new congregation within the Christian Reformed Church because of a different opinion is the wrong thing to do, be it from the right or from the left.”

Let me caution Rev. Schalkwyk that he should be careful of the imagery he uses. Poetic imagery is very powerful, since it tends to stir the emotions.

The imagery of jumping the ship of the church creates an emotional bias against all who wish to join alternative churches. But an alternative church is just that. It is not fair to picture this as jumping ship into uncertain waters, as if such people are abandoning the faith. Rather, the appropriate image, it seems to me, is that of changing ships.

Don't try to control

In fact, it is the labeling by some of anyone who wants to form a new church as “disobedient ” or even “schismatic ” that creates many problems in the church.

My advice is: councils, don't try to control people. Let them spread their wings! Where the Spirit is, there is freedom. Do not create problems by defining normal behaviour as rebellion. By all means, let there be a variety of church styles. Furthermore, to use nautical imagery again, we should be secure enough not to be threatened by

people who build their ships in a different style than we do. Different may be worse, it may be better, but it is surely not always wrong!

At any rate, a mature consistory should give young daughter churches the freedom to make mistakes. If a group wants to start a church with a “charismatic,” “outreach” or a “concerned” flavour, let them go! The supposed zeal for unity and uniformity is often a cloak for a much baser motive: the lust for power over other people.

Make it possible

And that brings me to my second contention. Rev. Schalkwyk says, “Jumping off the ship of the church ... causes family disruption and spiritual calamities” (emphasis mine). No doubt that is sometimes true. But I am convinced that it is often the other way around. Family disruptions and spiritual calamities cause people to “jump” ship or build new ships. Sometimes people are so hurt within the church that they take to the lifeboats.

It is not fair to just insist, with authoritarian vigour, that everybody must stay in his or her home church or even denomination. To say that people should stay also implies responsibility. We have to make it *possible* for people to stay, too.

If ministers have a holy obligation to stay at the helm, and members have an obligation to stay on board, as Rev. Schalkwyk insists, then other ministers and members have a holy obligation to make it possible for them to stay. Threatening the dismissal of professors, teachers or ministers over differences of viewpoint cannot be condoned. *Such* actions cause family disruption and spiritual calamities too. You cannot push people out and then condemn them for leaving too! Martin Luther, as Rev. Schalkwyk wrote, was not given

much choice.

**Extermination talk**

However, my above differences of opinion caused my blood only to simmer. It came to a boil when I read about Rev. Knott's presentation to a meeting of the “Concerned Members.” Rev. Knott, we read, talked about such things as the creation debate, preaching styles, the ordination of women, and the liturgical movement. And then came this phrase: “To him the entrance of these RODENTS are but symptoms ....” (emphasis mine)

Rodents? It is not clear whether this was his term or Rev. Schalkwyk's, but in either case the column used the imagery without apology. It is also not clear whether people are being called rodents, or the things they introduce are rodents, but in either case the word picture is not complimentary! I object again to the imagery employed in the column!

Now above all, the thing that I identify with is the liturgical movement. I have a great love of all things artistic. But I read that hundreds of fine musicians, composers, writers, poets, dancers and visual artists are guilty of promoting rodency! (How does one defend oneself against the charge of rodency?) The image is powerful and offensive in the extreme. It implies that such people, at best, introduce things that belong in the sewer. At worst, it implies that we are some kind of vermin to be exterminated. People in the liturgical movement, along with a host of others with whom the “concerned” disagree, are to be objects of pest control.

What gives Rev. Schalkwyk the right to imag(in)e any image bearer of God, and above all fellow Christians or their gifts of love to the Lord, as ratty and bestial? Language has power. Applying such labels is like plastering a “kick me” label to someone's back. The victims of such labels do in fact become the targets of much hostility.

Rev. Schalkwyk writes that leaving

one's church is the result of disobedience. In some of our churches, “concerned” members virtually shout to fellow members, “I have no need of you.” And if then, finally, their fellow members “get the message” and leave, whose disobedience is this the result of?

**Who are the reformers?**

The concerned readily style themselves in the role of the reformers. It may come as a surprise to them that those who are labeled rodents are not at all indifferent to the kingdom, but as passionately concerned as they are. In fact, on different points, different people are convinced that it is precisely the views and practices of the “concerned” that the church needs to repent of. Could it be that the “rodents” who are being shown the door are the real inheritors of Martin Luther's mantle?

In any case, are we really surprised that people will leave their churches when they are regarded as rodents? If our expectations of them finally become rat-ified, we should not then condemn them for that too. Perhaps they think that his or her majesty's good ship is sinking. Spiritual calamities challenge people to change ships.

My consistent emphasis is FREEDOM. Let those who wish to spread their wings in a new church do so without recrimination. Let those who wish to stay be free to stay and spread their wings at home, free to express themselves and be themselves without being labeled rodents. Then perhaps we will have fewer spiritual calamities.

Rev. Joe Veltman  
Wellandport, Ont.

Pleasant and sincere report

Thank you Pastor Schalkwyk for sharing your experience of the meeting with the Committee of Concerned Members of the Christian Reformed Church in North America, in the *Calvinist Contact* of April 28. What a pleasant and sincere report!

I am glad that you are writing again in *Calvinist Contact*. Your articles are very much appreciated.

A. Vellenga  
Hamilton, Ont.

paying of assistance to those that don't need it; time to start practising some fiscal responsibility. The paternal state has made us all careless and self satisfied. We don't worry about tomorrow and the consequences of today's behaviour as long as we are satisfied (or is it satiated?) today.

As Christians placed in this society to let our light shine and to be the salt of the earth, it is our responsibility to speak out against this reckless fiscal behaviour which leads to financial and national ruin.

Hans Vander Stoep  
Executive Director  
RCBPA  
Burlington, Ont.

For Church news see page 19

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**We must stop this reckless spending**

The budget which Mr. Wilson tabled in the House of Commons has been disappointing. The cry “unfair! unfair!” is heard from both labour and management. News stories tell of how effectively the bank lobby saved ¼-billion dollars in taxes.

The armed forces and affected communities are in shock about bases closing and revenues lost. Yet all this doesn't go nearly far enough to make good our dissipated fiscal behaviour of the last 32 years.

A lot of paper and advertising dollars are spent lauding the merits of deficit cuts. A deficit cut is not a saving, it's a lot of rhetoric, gobbledegook, smoke and mirrors. It's similar to going out to buy a pair of shoes, intending to spend \$80, and finding a pair for \$65 and then claiming you have saved \$15. You are still out the \$65, aren't you? It would have been a saving had you applied the \$65 to your mortgage, car payment or some other debts, or if you had put it in your savings account.

**The debt clocks**

On Times Square you'll find the National Debt Clock which ticks away steadily and adds \$8,000 per second to the U.S. national debt — \$691,200,000 every 24 hours or about \$3.00 for every man, woman and child *every day*; a total of \$252,288,000,000 per annum or

\$1,000 for each U.S. citizen each year.

Canada's national debt, not deficit, is \$320,000,000,000. It grows, providing no other debt is added, at a rate of \$1,280 per second, \$111,776,000 per day — about \$4.00 for each one of us Canadians or \$28.00 per week, per person. An annual growth, not including deficit, of \$40,000,000,000 or \$1,500 for each individual. For a family of four, \$6,000; for a retired couple, \$3,000.

This is the sorry state of affairs in which we find ourselves. We spend and spend without regard for the future. We are mortgaging our children and their children.

If we add the deficit, the annual shortfall between federal income and outlay, forecast to be \$30 billion, then we can add another \$1,200 for each of us.

**Time to cut**

In short, today you and I owe \$12,800, and if we don't do anything about that, it will have grown to \$14,300 in a year. Should we be foolish enough to overspend as we have, then add another \$1,200 and next year this time you will, along with every other Canadian, owe \$15,500; for a family of four, \$62,000. Don't you think it is time to stop the spending merry-go-round?

Time to cut out the support of all kinds of different action groups, the





MEDIA

SCAN

Henry Knoop

## "What's your type?"

Like so many other North American families who have found it considerably cheaper to rent videos than to go to the theatre with their children, we

usually make a weekly trek to the video store to rent movies. Because our children range in age from nine to 16, we have found it very difficult to find

movies that will please the whole family. Everyone has his or her individual tastes, ranging from light comedies to action-adventure stories, to epics, to science fiction. Usually we end up compromising by getting two

— of different types.

That's one of the pleasures of the film medium — the wide variety it offers. Most of us have some favourite type of film, whether it be action, romance, or science fiction. These film types are called *genres* (or formulas, if you prefer). Genre refers to a category or form of film within which the subject matter, themes and/or techniques of films are similar. Viewers recognize a genre film because the characters, stories, and situations are familiar, and this "predictability" provides much of the pleasure of viewing: we like to compare.

anything with a "III" or larger number in the title, should be regarded by viewers as a warning of an imminently bad film.

To make their films memorable, some film-makers try to use the genre form creatively, playing with viewer expectations and combining characteristics of several genres or using them in new ways.

### Four formulas

David Edelstein, a critic for the New York paper *The Village Voice*, noted in "The Joys of Genre" that there are four formulas that have recently dominated the box office.\*

"The Go For It Movie" probably started with *Rocky* and deals mainly with the underdog. This type of movie "works in big, dumb, black-and-white, win-or-lose strokes.... There is frequent use of rock music to boost the audience into an I-can-do-anything frame of mind." Examples include *Top Gun*, *Iron Eagles* and *The Karate Kid*.

"The Teen Flick" is made for teenage audiences. Many of these films have limited social or artistic value, but recently some good ones have emerged: *The Breakfast Club*, *Pretty in Pink* and *Say Anything*.

"The Magic Spielberg Kingdom" of course refers to the incredibly popular films of director Steven Spielberg: *Jaws*, *E.T.* and *Raiders of the Lost Ark*.

"The Fish Out of Water" idea is simple. In these films the comedy depends on the contrast between the conventional world of the hero and the different one in which he or she is placed. Examples include: *Splash*, *Back to the Future*, *Witness* and *Crocodile Dundee*.

An understanding of film genre is helpful not only for satisfying the tastes of various family members, but also for evaluating the movie's ultimate significance. Many movies being released today are little more than attempts to cash in on proven success formulas. It often works — for a while. Indiana Jones will be back this summer, as will the Ghostbusters. *Karate Kid III* and *Back to the Future II* are currently in production.

\*From *Mass Media and Popular Culture* by Barry Duncan (Harcourt Brace Jovanovich, 1988).

Henry Knoop teaches English and media studies at Durham Christian High School in Bowmanville, Ont.



## Peter and Marja are



### Dear P and M:

One of our church members really adds to our congregational singing. In the last few months, at the encouragement of some, he has contributed several solos in our worship services. Unfortunately, he gets so nervous that his voice is affected; all of us feel the tension and are relieved when it's over.

Shouldn't someone tell him that it's not working out? How do we handle this kind of situation without hurting his feelings?

### Dear Cringing in Church:

Why does he get so nervous? Someone should ask him. We suspect that he would be more than happy for the opportunity to assess and improve his singing in church.

That "someone" should be a member of the worship committee. Your question should be referred to them.

As this committee deals with your concern it should remember that finding gifts within the congregation is only one aspect of its task; the other is the development of those gifts. This requires that they speak the truth in love with each person asked to contribute to the worship service. In this case, a qualified member of the committee can suggest some tips or resources on breathing and relaxation techniques.

The committee should also beware of asking too much too soon. Don't request a solo when one stanza of a congregational hymn in which everyone joins on the refrain may be a big enough step for a beginner. Let's encourage each other to walk before we run.

For your part, be sure to bring a relaxed and accepting attitude to worship. We should not expect the perfection that we ask of a paid performance. A warm and forgiving atmosphere in the congregation helps reduce a soloist's stress levels. The result is a better solo and greater praise to God.

Don't tell him it's not working out. You know that he can sing well, if he would only relax. Why don't you relax also and see him as a developing, rather than an accomplished, singer.

### Dear P and M:

My parents were divorced several years ago. Each has remarried to someone who also had other kids. Overnight, I got all these extra stepbrothers and stepsisters and step-parents. We're all expected to get along!

I have a year of high school left before I can get out of here and go to university. Why don't adults think of our feelings when they make their decisions? I used to enjoy life! Now I think it sucks!

### Dear Exasperated Step-teen:

Life has thrown you another curve. It is

unreasonable to expect you to be happy about the latest developments. The thought of all these extra people in your life must make you feel claustrophobic at times. We don't blame you for being upset.

The expectation seems to be this: get used to less time with your own parent and work on a good relationship with all these new people. We think it should be the other way around. Especially now, make your relationship with your own mom or dad the main agenda. Insist on it. Work on it. Schedule it. If you can keep the special closeness with your own parent that you've enjoyed before, you will not resent the presence of these newcomers as much. Relationships grow slowly; only "Krazy Glue" provides instant bonding!

Can you find the courage to talk about your feelings with your own parent? Can you schedule special times, *your* times, with him or her on a regular basis? If you can start this now, you will take the stability of this relationship with you into the next phase of your life: university.

Parents who remarry tend to put most of their energy into their new relationships. Actually, they have a double responsibility to the child who enters the new marriage with them. In other words, you certainly have a right to insist on special consideration from them.

Perhaps your parent cannot come through for you right now. You still need to talk out your feelings. Don't hesitate to talk to a good family friend or your pastor or a favourite teacher.

The situation will not change. Your step-relatives are here to stay and you are now a member of a blended family. Ask God for the ability to cope one day at a time until you go to university. If it really is impossible to stay in this situation, calmly discuss your options, which include living with the other parent, or with your grandparents or a special uncle and aunt. Just don't do anything rash, which will only harm your future educational plans.

You will enjoy life again. We wish you stability in the face of all these changes. Leaning on the Lord, we hope you can work it out and stick it out.

P.S. Check your local library for: *Stepkids: A Survival Guide for Teenagers in Step-Families*, by Ann Getzoff and Janet Markowitz.

Peter and Marja Slofstra are a pastor and wife team who live in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Willy Suk-Kleer, Bert Witvoet.

**For Church news  
see page 19.**



## Church

Marian Van Til, page editor

# Billy Graham to preach in Hungary's largest outdoor stadium: Several firsts will mark evangelist's visit

MINNEAPOLIS, Minn. (BGEA) — Evangelist Billy Graham announced that he has accepted an invitation to preach in Hungary's largest outdoor sports stadium — the first time permission has been granted for such an event in an outdoor stadium anywhere in Eastern Europe. The meeting will be held in Budapest the evening of July 29, 1989, and will draw people from all over Hungary as well as from other Eastern and Western European countries.

"Interest in the event already has far exceeded our expectations," Crusade Director Dr. Walter Smyth stated after a recent visit. "Several Hungarian newspapers have carried advance stories about the meeting — something we have never experienced in Eastern Europe before." Supporting the event will be churches from many denominations. As in crusades in other parts of the world, the Billy Graham Evangelistic Association will be sending an advance team to Budapest to assist local churches in preparations — a first in Eastern Europe.

The main purpose of the evangelist's trip is to preach for one evening in Budapest's People's Stadium, which is Hungary's largest outdoor

sports facility. It is the first time the arena has been used for any religious event. The meeting will be open to the general public, and plans are also being made to carry Mr. Graham's sermon on Hungarian state television and radio, which can be received in adjoining countries.

### Media exposure

In preparation for Graham's visit, plans are underway with the co-operation of the State Office for Church Affairs in Hungary, Hungarian Television and other governmental agencies for a panel on Hungarian television concerning the meeting. The panel will include representatives of Hungary's churches, government and media, as well as representatives of the Billy Graham Evangelistic Association.

In addition, a five-man team representing Hungarian Television, Hungarian Radio and the Hungarian News Agency will visit the United States to interview Mr. Graham during the upcoming crusade in Syracuse, New York (April 25-30). Their plans include the production of a documentary television program on the evangelist's person and work, which will be presented to the

public through the mass media as part of the preparation for Graham's visit. "Never before has this kind of advance publicity been given to Mr. Graham in any Eastern European country," said Dr. Alexander S. Haraszti. As Graham's personal representative for Eastern European affairs, Dr. Haraszti has co-ordinated Graham's various visits to Eastern Europe and the Soviet Union, and is special co-ordinator for the Hungarian visit.

Another "first" in Eastern Europe will be a large-scale effort to organize public

transportation for the event. Special arrangements for trains and buses from all parts of Hungary are being made to bring people to the stadium.

This marks the fourth time the evangelist has visited Hungary. During his first visit in 1977 he spoke in several Baptist churches and preached also at a large open-air meeting at the Baptist Youth Camp north of Budapest. No public announcement was made of his visit and advance news was limited to word of mouth.

In January 1981 the evangelist returned to Hungary briefly to receive an honorary

doctor of theology degree from the historic Reformed Theological Academy in the city of Debrecen, which is the oldest Protestant theological seminary in the world.

The invitation for the present meeting comes from the Ecumenical Council of Hungary (Bishop Dr. Karoly Toth, president) and the Council of Free Churches of Hungary (Dr. Janos Viczian, president), which include all Protestant denominations. Many leaders of the Roman Catholic Church are also supporting the event.

## Expansion begins on Christian academy in Japan

GRAND RAPIDS (CRWM) — Faculty and students at the Christian Academy in Japan (CAJ) celebrated the ground breaking for a new hostel-style boarding facility on March 21. The ceremony kicked off the first of four phases in CAJ's campus redevelopment master plan.

Since 1950, the Christian Academy in Japan has provided a K-12 education in the North American tradition for the children of missionaries and other international parents who want their children to receive a Christian education in the English language. The academy is owned and operated by six evangelical mission organizations, including Christian Reformed World Missions (CRWM). The 300-member student body represents more than 40 different mission organizations and a dozen countries.

Changes in curriculum and an expanded program have placed added strain on existing facilities. Most of CAJ's buildings are deteriorating to the point that repairs are impractical. The first phase of the redevelopment will cost \$3.3 million, an amount CAJ hopes to raise through gifts from mission organizations, staff, churches, businesses, foundations and present and former parents and students.

Phase one of the



Photo: courtesy CRWM

Officiating at the March 21 ground-breaking ceremony were (l-r): Dr. Bruce Hekman of Christian Reformed World Missions, headmaster of CAJ; Stephen Tygert, president of CAJ's board of directors; and Jon Darley, student representative for the planning committee.

redevelopment plan will include the new hostel, a new gymnasium, new water and electrical systems and an addition to the existing

auditorium. The entire first phase is scheduled to take three years, but the hostel will be completed and ready for occupancy by the fall of 1989.

## U.S. Quakers fight for right to withhold war taxes

PHILADELPHIA, Pa. (EP) — Philadelphia Quakers say they are within their rights to refuse to withhold federal taxes from employees who are conscientious objectors to war taxes.

Samuel Caldwell, general secretary of the Philadelphia Yearly Meeting of the Religious Society of Friends (Quakers), said the refusal to withhold taxes from the wages of employees who refuse on religious grounds to support the nation's defense, was "reasonable."

Caldwell said, "We are arguing that a religious organization with a 300-year history in peace witness is certainly acting with reasonable cause in refusing to coerce the religious consciousness of one of its employees. That's so darn commonsensical that we can't see how a judge can rule against us."

The U.S. Internal Revenue Service disagrees, and has filed suit seeking payment of \$11,224 in taxes from the employees, plus a penalty of \$5,614 from the Quakers for refusing to collect the taxes "without reasonable cause."

Church attorney Peter

Goldberger argued, "We have a multipart defense to that. It is not unreasonable for a church to follow its own creed, and no court can say that it is unreasonable for a church to follow its own beliefs. No court is permitted to judge the reasonableness of religion."

Caldwell noted that the government has exempted the Amish from paying Social Security taxes, and said, "The government can accommodate religious beliefs if it doesn't damage other interests. We have argued for decades for the passage of a peace tax fund bill which would allow religious conscientious objectors to put money in a special government account devoted only to peaceful purposes."

## Reformed scholars tackle role of civil government

BEAVER FALLS, Pa. (APJ) — After a year-and-a-half of scholarly "consultations" on the biblical role of civil government, plans are being made for a public conference at Geneva College, Beaver Falls, Pennsylvania, from June 1-3, 1989. The conference will incorporate the results of those consultations

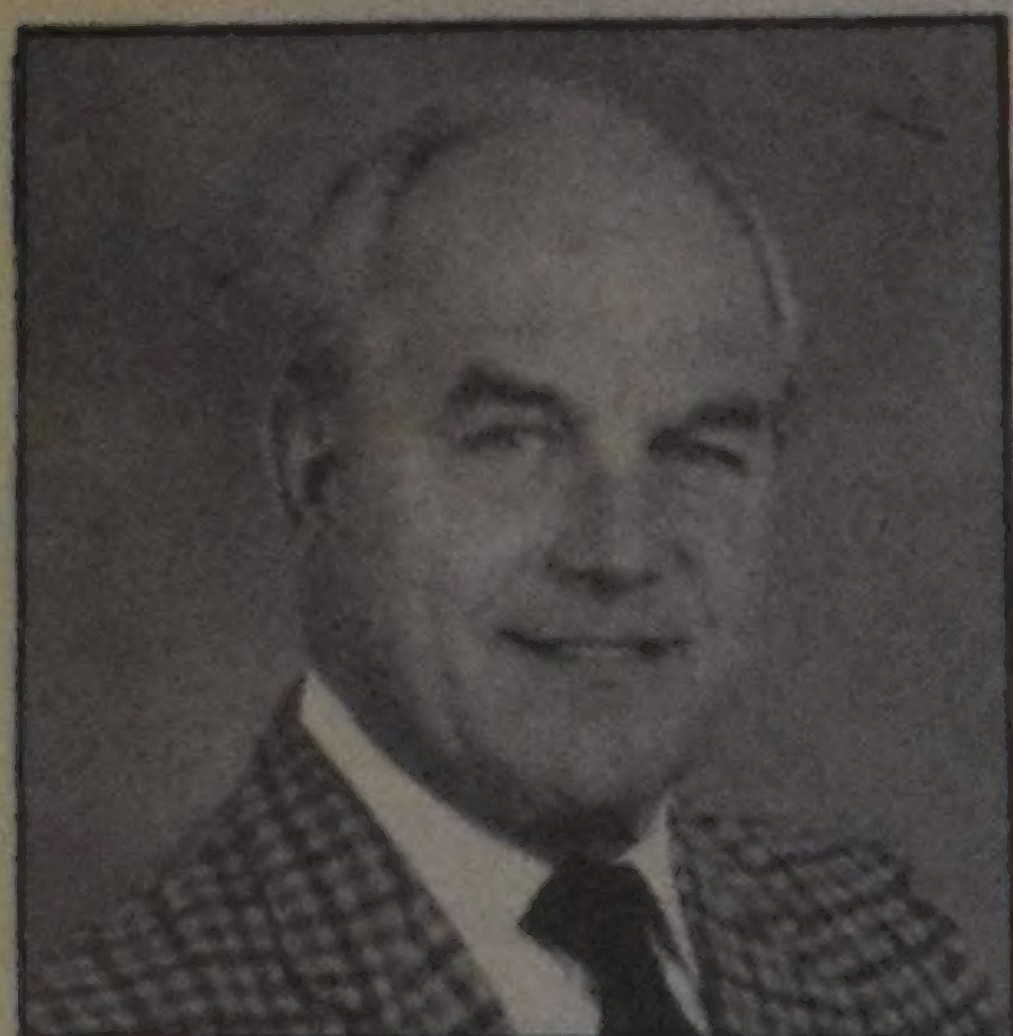
and will be entitled "Christ's Kingship in Contemporary Politics." The consultation results will also be published this month by Presbyterian and Reformed Publishing Co. in the book *God and Government: Four Reformed Views*.

The conference's main presentations, which will be

popular in style, will be made by Drs. Greg Bahnsen, James Skillen and William Edgar. Respondents will include Drs. Will Barker and Robert Tweed and Mr. Gary DeMar. Evenings will consist of motivational and inspirational meetings with Dr. Joel Nederhood as one of the speakers.

Conference fees, including meals and lodging, are \$85 U.S. (\$100 after May 15). The gathering will be sponsored by the Association for Public Justice, the National Reform Association, God's World, Inc. and Geneva College. For more information write to: Geneva College, Box 5000, Beaver Falls, PA 15010.





## Canadian Church Scene

Jacob Kuntz

### A tale of two grapes

The two grapes that were found to contain small traces of cyanide have created quite a stir in North America and led to the destruction of enormous quantities of fruit and vegetables. The question has been asked by many whether this was not a gross over-reaction on the part of the authorities. In one of the April issues of *Christian Week* John Redekop meditates on the two grapes:

Two small grapes. That's all it took to trigger a great problem. Two hundred poisoned grapes, found in 20 different countries, would have produced a global crisis.

If the perpetrators had been more determined and a bit more innovative, they might, with a little effort, have precipitated a truly colossal panic. Can you imagine the consequences if traces of cyanide had turned up in wrapped bread, packaged sugar, bagged flour and bottled drink, all at the same time?

If tampering with two small grapes can throw massive produce imports into disarray, what might happen if the superpowers of this world would try to cripple the "enemy's" industrial production and industrial infrastructure and defence capability?

Given these ominous possibilities for havoc and chaos, the only logical basic policy response is to develop and maintain international relationships which reduce any temptation to incapacitate a city or a government or a country, an action bound to unleash an equally terrible counter attack.

Most effort should therefore be spent on prevention, much less on emergency response, though the latter cannot be totally ignored.

That's why the American government's continuing commitment to [former] president Reagan's Strategic Defense Initiative (SDI or "Star Wars") makes little or no sense. The whole point of this monumentally expensive and technologically mind-boggling effort to build a defensive canopy in space over the U.S. — and presumably Canada also — is to keep Soviet missiles out. It won't work.

Rather than tax the nation into debt and poverty with Star Wars adventures, governments in the U.S., Canada and elsewhere would be better advised to pursue a different

agenda. Let us rather strive diligently to eliminate reasons why anyone would want to put cyanide in our grapes or nuclear bombs in our cities. Mikhail Gorbachev's new overtures, even though they probably do not reflect a total reversal of policies, should at least cause us to reconsider the allocation of massive resources to SDI. At the very least we should renegotiate.

### Nuclear submarines needed?

Will Canada ever get its nuclear submarines? It seems that the matter has been shelved, much to the satisfaction of many Christians who do not consider the purchase of such submarines a matter of great priority and necessity. Among these Christians is also Rev. W.H. Jones, editor of the *Canadian Baptist*, who emphasizes the much greater need for "moral gatekeepers." He writes in the April issue:

In the wake of our celebration of Easter's peace initiative by our Lord Jesus Christ, we ought to celebrate, on a minor scale, some of the limitations of hostilities which our planet has observed in the past few months.

This general turning back of the Domsday Clock ought also to be important for Canadians. Mercifully, the previous government (before the 1988 election) dragged its feet on purchasing new nuclear submarines for Canada's naval fleet. The expenditure on such weaponry is vulgar at the minimum. Some would call it indecent, obscene or immoral. Whatever the exact cost of such weapons, billions and billions of borrowed dollars are involved.

Juxtaposed against this expenditure is the plethora of societal needs which call for public expense. We find ourselves asking "What if ...." What if this amount of money was turned into cancer research? What if these billions were translated into education for Canadians? What if the

## Grapes, submarines and moral fibre

money were used to help the million illiterate Canadians? What if we could help the homeless and poor with this money — not only in our own nation, but throughout the world? Certainly the Americans have no quarter on wanting a society which is kinder and gentler. Who needs nuclear submarines? We can't believe that Canada does.

The moral fibre of the nation is much more important than the missiles which can be purchased from taxation revenues. But morality cannot be bought with tax dollars. It can only be encouraged, highlighted, offered as a societal norm, enhanced by example, woven into lifestyle. Better the government should spend its resources to develop and enhance moral gatekeepers than to join the world club of nuclear navies.

Peacemaking and peacekeeping are Christian duties. Canadian Christians can set the tone for world peace by urging their government to act morally on the issue of purchasing weaponry. May we be free from the abomination of squandering billions of dollars on nuclear weaponry and putting future generations in back-breaking debt in so doing. Rather, may we be builders of better hospitals, improved education, teachers and exemplars of good moral behaviour which will fortify us against corruption and decay. In the final analysis the latter alternative will make us richer in several ways. That will give us cause to celebrate.

### The religion of George Bush

We found another sign of political interest in *The Messenger* of March 1989. The editor, Rev. C. Pronk, is optimistic about the possible religious impact of the Bush presidency. He sees the religion of George Bush as "more public" than Reagan's religion and expects that Bush will make "a greater effort to continue his church-going habits," in spite of security

### problems. From the editorial we quote the following passages:

Now that George Bush has taken over the reins of government in the United States, many are wondering what role religion is likely going to play in the new administration. The answer, according to political experts, is: probably a significant one.

Although not an evangelical in the old sense of that term, meaning a person who subscribes to the fundamental of the Christian religion, Bush is a regular church-goer. In fact, he attends worship services much more regularly than Reagan, whom many regard as more conservative.

Those who know him attest to the fact that his religious faith has shaped his view on life in general and public service in particular. Bush believes that a sovereign God controls the world, and that especially those who enjoy positions of

privilege (he is very wealthy and well-educated) have an obligation to serve in that world and should uphold high moral standards. His wife, Barbara, having a similar background, shares her husband's religious principles and values.

There is every reason to believe, therefore, that the new president is a man of personal religious commitment and moral character. We should be thankful that God in his providence has raised up a new leader who acknowledges God as the Sovereign Ruler of the world and seeks divine guidance as he begins his enormous task as President of the United States and leader of the free world.

*Jacob Kuntz is pastor of First Christian Reformed Church in Kitchener, Ont.*

### A two-day seminar with John H. Stek at the Institute for Christian Studies July 6 and 7, 1989

in biblical perspective

John H. Stek is associate professor of Old Testament at Calvin Theological Seminary in Grand Rapids, Michigan. He was a major contributor to the translation of the New International Version (NIV) of the Bible and NIV Study Bible. He currently serves as editor of Calvin Theological Journal.

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Five lectures to be offered by John H. Stek:

**1. BASIC CONCEPTS:**  
Survey of biblical language relative to land and elucidation of the biblical view of land and its place in the scheme of things.  
Thursday, July 6, 1989, 9:30 a.m. to 12:30 p.m.

**2. HUMANITY AND LAND:**  
Elucidation of humanity's relationship to land.  
Thursday, July 6, 1989, 2:00 to 5:00 p.m.

**3. LAND IN SALVATION HISTORY: THE PROMISE**  
Examination of the history of the promise of land in the progress of redemption (Genesis — Deuteronomy)  
Thursday, July 6, 1989, 7:00 to 9:30 p.m.

**4. LAND IN SALVATION HISTORY: POSSESSION AND ITS TEMPTATIONS:**  
Survey of the history of the fulfillment of the promise of land and of Israel's succumbing to the temptations of possession.  
Friday, July 7, 1989, 9:30 a.m. to 12:30 p.m.

**5. LAND'S DESTINY: ITS PARTICIPATION IN REDEMPTION'S FULFILLMENT:**  
Overview of the biblical witness to land's participation in the whole sweep of God's redemption of his people.  
Friday, July 7, 1989, 2:00 to 5:00 p.m.

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# Features

## Inventor — in spite of himself

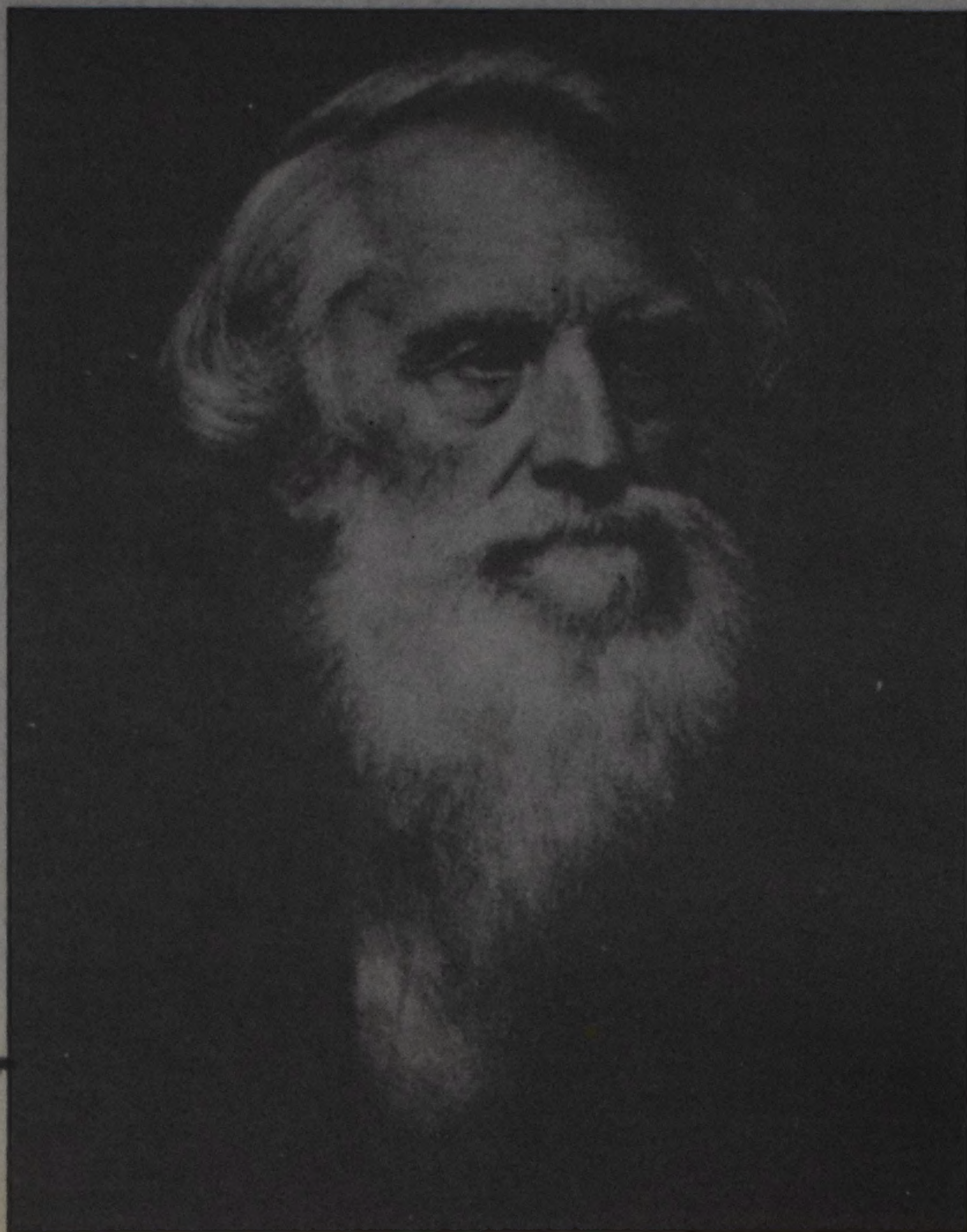


Photo: Funk & Wagnalls New Encyclopedia  
Samuel Finley Breese Morse.

John McGowan

May 24th is a significant date in Canada. It is also noteworthy in international affairs. Samuel Morse, son of a Calvinist minister, sent the world's first telegraph message on May 24, 1844.

Born on April 27, 1791, in Charleston, Massachusetts, Morse never did the expected as a boy. While his brothers studied, he dreamed of painting. At Yale, science was the only subject to hold his interest. He took apart and re-assembled the first type of battery ever invented. Graduation saw him unprepared for a profession.

Earning a living by painting was a difficult proposition. But this didn't deter Samuel Morse. He went to visit two of America's finest painters, Gilbert Stuart and Washington Alston.

The two masters thought his work had merit. They convinced his parents that there might be a place for him in the art world. Morse then went off with Alston to study in Europe.

On his return in 1815 he displayed a group of history paintings in Boston. "Dying Hercules" was well-regarded. Over the next 10 years he turned out the huge portrait of Lafayette, the French hero of the American Revolution. This now hangs in New York's city hall. Morse also painted Cullen

Bryant, America's first great poet, as well as Eli Whitney and Daniel Webster.

### 'Starving artist'

But the harsh truth still came back to haunt him. He wasn't making enough money to support a wife and three children. Sending his family off to live with his parents he tackled Albany and New York City, New York and Charleston, South Carolina.

Morse tried numerous ways to make money from his art. Once he attempted to charge New Yorkers to see his great picture of Congress. No one came.

In desperation he decided that a return trip to Europe might help. He was aware that the new capitol building being constructed in Washington was to be decorated with large paintings. Thoughts of securing this plum danced in his mind, but when he returned from Europe in 1832, he was still disillusioned.

However, aboard the packet ship *Sully*, Morse became involved in a serious discussion with a Boston chemist, Charles Jackson. Jackson maintained that while electricity could be sent along a wire, nobody knew what to do with it when it got to the other end. Morse knew immediately.

The seeds planted earlier at Yale burst into bloom. He dashed to his cabin and

designed a machine that could make a sound at one end of a wire and repeat it exactly at the other end. He devised a code of dots and dashes to represent letters and numbers. Morse code was born.

Using this code, the various alpha-numeric characters comprising a message could be represented by groups of these two signal elements. A dot followed by a dash symbolized the letter A, for example. Later, the light flashed from signal lamps employed on ships at sea also became a means of sending and receiving messages.

### Long road to perfection

Morse came ashore with a working model of the telegraph. He didn't know however, that a noted physicist, Professor Joseph Henry, had demonstrated an electric telegraph system in Albany, New York, the year before. Henry was more interested in research than in commercial ventures and therefore did not bother to have his teletype patented.

Morse needed the help of Professor Leonard Gale and Alfred Vail to finally perfect his telegraph. This was achieved by 1837, but nobody cared. Everyone was content to have the pony express deliver messages. Then Samuel Morse conceived a spectacular

experiment in 1842. He would send a message under New York harbour. But the wire was cut by a ship's anchor just moments before the demonstration.

Undaunted, he pushed on to Washington, seeking funds to continue his work. In February 1843 Congress planned to bring his bill to a vote. The inventor checked into a hotel and waited.

There was still no word by the last day of the session. Morse went to bed realizing that he only had enough money to pay his hotel bill and his train fare back to New York. The next morning, a knock on the door came from Annie Ellsworth, the daughter of a friend.

She brought the news that Congress had signed the bill at midnight. Ecstatic, Morse suggested that Annie should choose the first message to be sent over his electric telegraph. After some thought she chose, "What hath God wrought!" These words were sent from the U.S. Supreme Courtroom in Washington to the city of Baltimore, Maryland, on May 24, 1844.

At first, neither Morse nor any one else knew what to do with the telegraph. Then it appeared to take over in spite of itself. Within the decade the United States was wrapped 15 times over with telegraph wire. A line was laid across the Atlantic Ocean. Soon a cobweb

of such wires covered the world.

### Full circle

For over 40 years, Morse's telegraph was the world's most important means of long-distance communications. Great dailies throughout the world printed the news via the telegraph. At one time, the superintendent of transportation for the Canadian Pacific Railway kept a key and sounder on his desk at headquarters in Montreal and often contacted members of his staff directly, using Morse code.

Then came the telephone, the radio and satellite TV, all pushing the telegraph aside. Even so, the name of Samuel F.B. Morse continues to shine for another reason.

After almost 160 years, his painting and portraits are famous. Art lovers flock to special exhibits of his work at museums and galleries.

"The Gallery of the Louvre," roundly ignored by the public in 1832 was sold by the University of Syracuse in 1982 for the astounding figure of \$3,500,000. This, the highest sum yet paid for an American artist's work, would certainly have pleased the man who became an inventor in spite of himself.

John McGowan lives in Scarborough, Ont.

## INTERNATIONAL MORSE CODE

A	· · · —	S	— · · ·
B	— · · ·	T	— — —
C	— · — ·	U	— · —
D	— — · ·	V	— · — ·
E	· — — —	W	— — — ·
F	· · — —	X	— · — —
G	— · — —	Y	— — — ·
H	· — · —	Z	— — — —
I	· — — —	1	— — — —
J	— — — —	2	— — — —
K	— — — —	3	— — — —
L	— — — —	4	— — — —
M	— — — —	5	— — — —
N	— — — —	6	— — — —
O	— — — —	7	— — — —
P	— — — —	8	— — — —
Q	— — — —	9	— — — —
R	— — — —	0	— — — —



Photo: The World Book Encyclopedia  
Portrait Marquis de Lafayette painted by Samuel F.B. Morse.



# Dylan: Which side of the tracks?

Paul Wells

During a recent television documentary about his role in the film *Hearts of Fire* Bob Dylan sketched his interviewer as he laconically replied to unsolicited questions. Quite a souvenir for the interviewer to take home — an original signed Dylan!

Some hope! 'It'll just stay here on my wall for a while,' said the artist. This piece of tantalizing farce indicated that viewers would really be taking nothing of Dylan away from the show. No deeper understanding, no answers to the questions they would like to have asked.

Dylan has always avoided being pinned down. His *Self-Portraits* and *Biographs* conceal more than they reveal. He seems to have spent most of his nigh-on 30 years as a music man dodging questions and leaving enigmas on his wake. He won't explain his songs to satisfy the curious or create alibis to justify his behaviour.

Yet although he castigates the interpreter of his songs as 'stupid and misleading jerks,' he maintains: 'I'm a mystery only to those who haven't felt the same things as I have.' •

To many people, Dylan's career seems to have been in a nosedive — the result of heavy-metal fatigue — since 1978. By getting into fundamentalist Christianity Dylan ruined his creative sleight of hand, and his artistic bent is still in a sling.

This bears consideration. After his first three 'gospel albums,' *Slow Train Coming*, *Saved* and *Shot of Love* (1979-1981), Dylan seems to have retreated into the surrealistic obscurity typical of some of his earlier work, or resorted to facility by singing standards like 'Precious memories' and 'Shenandoah.' His most recent production *Down in the Groove* (1988), only contains two compositions from his pen and although it has some good gospel rock, abetted by musicians like Eric Clapton and Mark Knopfler, it will hardly satisfy either long-term Dylan fans or those who became interested in him because of his ardent expressions of faith.

Since the appearance of the *Infidels* album (1983) there has been growing speculation about Dylan's attitudes. Is Dylan himself the infidel, portrayed going heedlessly to Sodom, in the song 'Jokerman'? How can this change of mood be understood? Dylan seems to lack spiritual commitment, he frequents people not known for their example of sanctity, messes around with The Travelling Wilburys, gets his name connected with hassidic Judaism and shows little interest in applying any faith he might have to the issues of life. To make matters worse, he doesn't deny any of the many rumours spread around about him.

Dylan seems to have 'done a

Judas' or at least 'an Esau.' Unbelievers rejoice. 'Look what happened to Dylan.' Naturally, people who thought Dylan might become a beacon for biblical faith are disappointed. They feel bitter about Dylan and maybe perplexed — how could such gold turn into dross? They find themselves asking the question that was the title of a book from the other side after Dylan had professed faith in Jesus Christ: 'Dylan — what happened?'

## Enigma and myth

Perhaps it is not possible to give ultimate answers to these questions. Nor should it really matter that much. It's the prerogative of God to look on the heart of human beings. The heart is the reality, not surface appearances. Bob Dylan would, I think, go along with this statement. He himself has always refused to be a messiah or to allow people to identify with him, which might be one explanation for his enigmatic withdrawal from the status of prominent 'Christian witness.'

Dylan has an acquired knack of spawning myths and images to protect his personal freedom. He plays a 'Now-you-see-me, now-you-don't' game with the media. He goes through bipolar changes and never seems to remain in the same spot long. Robert Shelton, his biographer, has called him a 'multiphrenic.' However, these changes do not necessarily mean that Dylan denies his past. He considers the various moments in his life as integral parts which contribute to the sense of the whole. 'Jesus only preached for three years' quips Dylan to kick over the traces. The inference is that every now and then he does something different but doesn't disinherit what's gone before.

Above all a musician, Dylan has a strong poetic gift. Never has he claimed to have any coherent philosophy of life, and even in his Christian affirmations there was nothing like a systematized theology. He tends to create poetic worlds out of his experiences, which he holds up as mirror-images for his audience. Like all creative artists, Dylan's output goes through ups and downs. The low inspirational quality of his last two albums can be compared to other

periods in his life, for example before and after the production of *John Wesley Harding* (1968), when he was lying low and renewing his creative vision. These periods close with works of great originality such as *Blood on the Tracks* (1975).

Dylan's work draws upon many sources: from personal experiences, cinema, other musicians, writers or poets. It expresses mainly what he has learned in the rough and tumble of life. If the line traced in the three 'Christian albums' has not been continued it seems more than likely that Dylan outgrew the original biblical input and was lacking in material to deepen his understanding of this experience. Subsequent records convey a sense of uncertainty married rather uneasily to language which has biblical connotations, but lacking in the power of innovation which is typical of his best songs.

Finally, there is the old misunderstanding among Christians and others that 'Christian music' must have explicit religious content. This supposition falls flat if we claim that T.S. Eliot was a 'Christian poet' and then try to find an expression of faith in 'The Waste Land.' Closer to home, we don't expect U2, who make some expression of faith, to have a continual and direct 'religious message.'

These considerations indicate that even though Dylan changed his style after 1982, this does not necessarily mean that he was changing what we would call principles (even though he might not). So the answer to 'what happened to Dylan' is, maybe, simply nothing. It was normal for Dylan not to continue in the same vein. Perhaps evangelical Christianity's avidity for gold-fish bowl superstars — preachers, TV evangelists, politicians, authors, athletes, and why not rock singers? — did not help either.

## The vision of reality

Although Dylan is a great borrower from the book of life, a complex personality and an anarchistic thinker, certain themes echo through his creative activity. More like the variety of colour in a diamond than the spectrum defracted by a prism, these themes are expressed with a variety of economy and force at different times in his life.

Dylan sees no logic in this. He considers his inspiration to be a divine voice speaking through him. In some kind of way his songs 'had to be.' For this reason Dylan appears to consider that they have a coherence which defies analysis. The 'vision' comes



Bob Dylan: prophet or pretender?

and goes.

One fundamental light in Dylan's thought is his belief in a higher reality called God. He affirms that he has always believed in God. However, the content of this idea has moved through the successive stages of a distant God, a pantheistic naturalism and a personal God known through Jesus Christ. Dylan's development of this theme has expressed in turn his Jewish origins, the influence of romanticism and Eastern religions and finally the gospels.

He strongly affirms the responsibility of humanity, to the point of individualism. Human beings are called, first of all, to be faithful to their own reality, rather than being governed by other people's codes. This invitation to solo flight to authenticity was the most well-loved aspect of Dylan in the '60s. However, he was never a libertarian: he inferred from the first that humanity has to give account of itself to its Superior.

Our human dilemma comes from our alienation, which has a triple expression. In society we are alienated by injustice, estranged from our own reality by inner perversity and we find evil anything which separates us from our fellow human beings.

Such a dire view of human nature, which inherits more than a little from Camus, motivates the search for salvation, presented at different times in terms of social justice, personal vision or deliverance in Christ. Salvation is Dylan's aim. 'I shall be released' (1967) is the classic anthem expressing hope in the coming of divine light.

Throughout the Dylan corpus despair and hope are

focused in love songs: the woman is either an icon of peace and salvation or the one who brings alienation and betrayal.

Finally, Dylan's songs from the start have borne marks of impending apocalypse and judgment. Whether he is describing nuclear holocaust, the downfall of the unjust, the 'idiot wind' that blows through human relations or the condemnation of sin in Christ, Dylan has shown his capacity for depicting the poignancy of human destiny.

All these themes find expression and receive specific content in Dylan's 'Christian albums.' In a way, they are a natural conclusion to his religious quest and it would be wrong to consider them as falling from the blue. How do they relate to what happened afterwards?

There is evidence of a development in Dylan's work from 1983. It is not predictable, and although it expresses hesitations and doubts, these do not concern faith itself, but the attitudes to be adopted towards the world and its problems.

The *Infidels* album is characterized by a mixture of clarity and obscurity. What is clear is that two global forces are emerging: that of the 'Jokerman' with whom the narrator identifies, and whose destiny is linked with Israel ('neighbourhood bully') and secondly that of the anti-christ, described in 'Man of peace' whose evil influence works on humanity ('Licence to kill'). In the *Rolling Stone* interview (June 21, 1984) Dylan affirmed 'I believe in the book of Revelation. The leaders of this world are eventually going

Continued on page 12...



# A Texas winter



Jannes Stohr feeding the calves. The Stohr family emigrated from the Netherlands about seven years ago.

## Jacob H. Binnema

Why in the world did we, a retired minister couple, choose Stephenville, Texas, in which to spend three months of winter? It is not the prettiest part of Texas.

The answer: there is a little church of 20 families there that cannot afford a full-time pastor, a congregation one year old and more than one hour from the nearest Christian Reformed Church. This church employs retired pastors for two or three months at a time.

The church is quite a mixture of people, not your average American congregation. We were not even sure who were members of the congregation, and who attended regularly but were members of other churches.

The majority of the people who came were dairy farmers. Half of them had come from the western U.S. and had been settled dairy farmers in California, Oregon, Washington and other states. The other half were dairy

farmers who had recently moved from the Netherlands (mainly Friesland) to Texas.

The church had been active in Coffeebreak Bible study, and through that had attracted local people, some of them now coming to the worship services. We were the only Canadians there, though we saw some visitors passing through from Canada. After church services, coffee was served, and in that social hour one might hear English, Dutch and Frisian spoken, some combined with the Texan drawl.

*Calvinist Contact* is read in some of the homes.

## Eager for knowledge

What did we do besides preaching and sight-seeing? The need arose for instruction in some of the homes. One new member asked that two children be baptized. His wife was of Roman Catholic background and wanted to know first what Reformed churches teach. She made the kitchen of their farmhouse available, and soon we had an adult class going of a very mixed group of people who were interested in the doctrines of the church. It was a very interesting class to teach. The pastor who came after us was willing to continue the class and we are sure that he, too, will

receive many blessings from it.

Another family lived in the same apartment complex in which we lived. The husband had been raised in a Reformed church; the wife had no church background but had become a Christian and now attended the Coffeebreak Bible study. I started to teach there and met with great eagerness to gather more knowledge about the Bible and questions about how doctrine relates to everyday life. It was a great joy to teach in that home, though questions came up that I could not answer.

The last Sunday we spent in that church was one of great joy. The husband and wife professed their faith. The woman was also baptized, along with their two daughters. During the singing of the favourite hymn they had chosen ("What a friend we have in Jesus") tears of joy mingled with the water of baptism.

## Together, far from home

It was not always easy to be so far from home for that long, but these experiences made it a rewarding time of service. The people of the Stephenville congregation were also mostly people who are far from their loved ones. And they made our

Christmas celebration a good time for everyone. Why do all these dairy farmers want to live in Texas? It's the milk! Texas has no milk quotas, and needs milk. The climate is favourable — cows can remain outside during the winter and under sheds built for shade in the summer heat. Since the area is not very suitable for growing crops, the feed and hay are brought in from elsewhere.

It is not easy to immigrate to the U.S., but the Dutch farmers land in Texas with an investment visa and they have money to start a business. Some of the smaller farms, (150 milk cows) are worked by the families who own them; the bigger ones use labourers from Mexico. One needs help when one has to milk 300-500 cows or more.

There are 10 small Christian Reformed churches in Texas, but Stephenville is the one with dairy farmers. The church even meets over the restaurant of a cattle company sale barn. The church is planning to have its own building soon, as that will make outreach a better possibility.

We enjoyed our service in Texas and hope that the Stephenville CRC will be able to have its own pastor soon.

*Rev. and Mrs. Jacob and Hilda Binnema live in Edmonton, Alta.*

# Dylan: Which side of the tracks?

... continued from page 11.

to play God ... and eventually a man will come that everyone will think is God ...' Ambiguity is expressed by the fact that in his previous albums Dylan took a stance of condemnation against the world. Now by the use of symbolism and opaque narrative, in songs like 'I and I,' 'Don't fall apart on me tonight' and 'Sweetheart like you,' he paints the disintegration of a decadent civilization which holds a strange fascination even though it is rejected. The singer implicitly confesses that he shares the same sinful nature as infidels and is locked in combat with its inclinations, symbolized by infidelity and strange women.

*Empire Burlesque* extends the loose parallel between physical and spiritual infidelity and announces the inevitability of apocalyptic crisis. It includes an amazing variety of romantic clichés. Those who think Dylan is simply "doing a Frank Sinatra" can take all this at face value. But it seems improbable. Almost every direct reference to 'love' means the opposite of what it says and explodes the myth that human love can provide a way out of the 'empire' of evil. Dylan seems to be saying that to seek salvation in this way is in fact another form of spiritual adultery. I hear in these songs a harsh and

bitter note, filled with ridicule and irony.

Only in the last three songs on the album do we return to reality — the threatening reality of approaching judgment. In 'When the night comes falling from the sky' and 'Something's burning baby' romance melts away in the heat of the night of judgment and in the ominous pounding of drums of doom.

The final song on the album, 'Dark eyes,' is a civil-war ballad juxtaposing light and darkness. On the one hand it presents images of the way the world normalizes human lostness and its lack of inner light: people going their way in indifference, children getting lost, soldiers praying at daybreak, people taking revenge or being self-effacing. Some, like the 'French girl,' think it's the best of all worlds, but do not realize a drunk is in control. Over against this 'dark-eyed' reality stand the eternal state, resurrection to life or judgment, the victory over death and the passion for truth. But at the end Dylan leaves us hanging, having said too little to save and too much not to damn.

*Knocked out loaded* (1986) adds nothing new to all this. It contains vivid descriptions of the lostness of human nature, including the murder of holy men ('They killed him'). The

aimlessness of human life and the guilt of those who consider themselves innocent are captured in a magnificent film-like epic, 'Brownsville Girl,' which hovers between dream and reality. The spirit of the album is well expressed in its final words:

'The desert is hot.  
The mountain is cursed.  
Pray that I don't die of thirst.  
Two feet from the well.'

*Down in the Groove* (1988) is trite and traditional, as the ambiguous title hints, and inspiration seems in short supply. The one memorable verse is in the song 'Death is not the end,' a title hardly made to encourage unbelievers, but where there is still hope of salvation:

'For the tree of life is growing  
where the Spirit never dies  
And the bright light of  
salvation shines  
in dark and empty skies.  
When the cities are on fire with  
the burning flesh of men  
Just remember that death is  
not the end.'

## Make it on your own?

Over the last five years Dylan has developed new ways of expressing his perennial theme of the alienation of humanity in a fallen world. The correlation between physical and spiritual seduction, inspired no doubt by the prophet Hosea, is constantly present. This is

accompanied by a real feeling of the imminence of divine judgment. The positive side of faith, salvation, hope and love, and the personal reality of Christ as Lord, Dylan's major accent between 1979 and 1982, seems for the while to be in eclipse. When it is alluded to, it appears dressed in the traditional language of gospel music. In the light of Dylan's poetic gifts, an authentic ring is lacking.

Why? Although there is really no answer to this question, it is not impossible that the kind of Christianity Dylan espoused has not encouraged the development of a global view of faith related to all of life. Faith is a private and individualistic experience, a view which fitted hand in glove with Dylan's previous ideas of humanity in relation to norms and society. A radical challenge to re-think this attitude was absent in the milieu in which he experienced 'Christian conversion.' Unfortunately, this brand of Christianity, which majors in 'signs,' both apocalyptic and 'signs and wonders,' probably could not provide the long-term challenge on a level other than that of experience which someone like Dylan needed.

What might have happened if Dylan had a few bull-sessions with the likes of Schaeffer, Van Til or Os Guinness? The mind

boggles.

From the time of his conversion, Dylan has practically restricted the lordship of Christ to the realm of personal salvation. He seems to hold out no hope for a culture worthy only of inexorable judgment. 'I think politics is an instrument of the Devil. Just that clear.' Such an attitude allows no possibility for the transformation of society in obedience to Christ. Because of this, great opposition is felt between the realms of the material, or 'the world,' and the spiritual realm of faith.

When faith is not given a positive task to accomplish, it runs the risk of remaining static and becoming ingrown. Without exercise it can be weakened and resistance to the 'world' becomes feeble.

Dylan once remarked that Luther was the founder of protest. Perhaps it is still not too late for him to find a new and different way of doing what Luther advocated: planting trees today, even if the Lord is to return tomorrow.

*This article appeared in the Feb. 1989 issue of Third Way, and is reproduced by kind permission.*

*Third Way seeks to provide a biblical perspective on political issues, social ethics and cultural affairs in the contemporary world.*

*Subscription rates on request. Third Way, 2 Chester House, Pages Lane, London N10 1PR (Great Britain).*



# A bill of rights for South Africa

**Paul G. Schrottenboer**

To talk about South Africa is to talk apartheid. In every instance that I have visited the Republic of South Africa during the last two decades the newspapers were filled with the topic. Every meeting there of church representatives which I attended had apartheid on its agenda. The last meeting, in March — the Consultation of Dutch Reformed churches in Vereeniging — was no exception. In fact, apartheid was really the only point on its docket.

There are encouraging developments in attitude among the churches in the Reformed family there. That progress has been made can be seen by comparing the leadership of the Dutch Reformed Church (DRC) today with that of four years ago. In 1985 the executive of the DRC suspended its membership in the Reformed Ecumenical Synod (now, the Reformed Ecumenical Council) because of the synod's decision to declare the ideology of apartheid a sin and its defense a heresy.

Now, in March, the leaders of the church adopted a position that is essentially that of the RES 1984. When General Synod 1986 adopted a document called, "Church and Society," it showed that it was more progressive than its leadership. Now the question is whether the leadership is more progressive than the church as a whole in dismantling apartheid. An indication on where the church stands will be apparent next year when its quadrennial synod meets again.

Apartheid is primarily not an ecclesiastical but a political issue. While the Reformed churches in the past have given apartheid support, and some still do, the pillars of apartheid are embedded in the laws of the land which prescribe, for example, separate voter registration lists, separate, racially segregated, living areas and separate public amenities. Only when these laws are repealed will apartheid be dismantled. But what then? A black regime that will oppress the whites? This question has been much on the minds of the South African whites, including those in government.

## Human rights: when?

Three years ago, the South African Government appointed a royal commission to consider the question of human rights. On the Monday following the REC Consultation on race relations in Vereeniging, the commission, chaired by Mr. Justice P.J.J. Olivier, made its report public. The effects of the adoption of this report could be far more extensive than the resolutions which were adopted at Vereeniging. There can be no doubt, moreover, that the vast majority of

persons at Vereeniging would have rejoiced at the recommendations of the Olivier report.

The draft report on human rights contains 31 articles which could fundamentally change the face of South Africa. If adopted — and that may be in the *distant* future — it would bring about peaceful revolution that would purge the statute books of discrimination based on race. It would not only spell the last rites for apartheid but could bring a new day of public justice in South Africa.

To understand South Africa one should keep in mind not only that it is a country which is controlled by the whites, but that its system of government provides for parliamentary sovereignty and that the police force has a frightening measure of power.

According to the present constitution, parliament can make and unmake laws at will. If the courts decide that a certain action is contrary to the law now in effect, parliament can change the law to suit its will. The parliament can, and does, adopt legislation which carries within it a restriction that the courts may not contest it. South Africa has no official statement on human rights. (When the United Nation's Universal Declaration on Human Rights was adopted by the U.N., South Africa was one of the very few nations to refuse to adopt it.)

This means that there is no appeal to a constitution above the legislature. And with a police force to carry out the will of the whites, and no general public to which it is accountable, one can easily sense that the safeguards against injustice are woefully inadequate.

## Climate for conflict

Before looking at some of the provisions of the proposed bill of human rights, a glance at the reasons which the commission gave for its submittal is helpful. These include the universal contempt in which apartheid is held and the increasing isolation of the country through sport, trade and cultural boycotts and exclusion, and the prolonged struggle between the government and anti-apartheid organizations, which focus on the government as an oppressive regime.

The commission points to the increasing unrest between black and white leaders which makes negotiation difficult and says that it is precisely this climate that gives communism and anarchy the opportunity to flourish.

The Bill of Rights would provide that there shall be no discrimination on the grounds of race, colour, language, sex, religion, ethnic origin, social class or birth. It provides that citizens will have equal voting rights. It guarantees the right of individuals to associate freely with groups and other individuals. There would be no detention without a hearing and no conviction without a fair public trial.

The Bill of Rights would determine the limits of the power of the legislature and circumscribe what it may and may not do to the subjects. The Supreme Court would have

jurisdiction to determine whether any legislation or administrative act violates the provisions of the Bill of Rights. The court would have the right to declare a piece of legislation invalid and to set aside an administrative order that violates the Bill of Rights.

In this proposed Bill of Rights the individual is number one. The commission holds that the rights of minorities (such as whites and Asians) should be protected but that cultural, linguistic and religious values should not be protected as "group rights" because the group is not a legal person. Group rights should be protected by way of the rights of individuals who have the right of association.

## Group vs. individual

The commission distinguishes between political group rights and other values: "Political group rights, that is to say, the question of the legislature's composition, should be protected in the constitution itself, subject to the principle of equality." The contents of the cultural, religious and linguistic values should be protected by the courts .... No legislation or executive act shall discriminate against, or give privileged treatment to the culture,

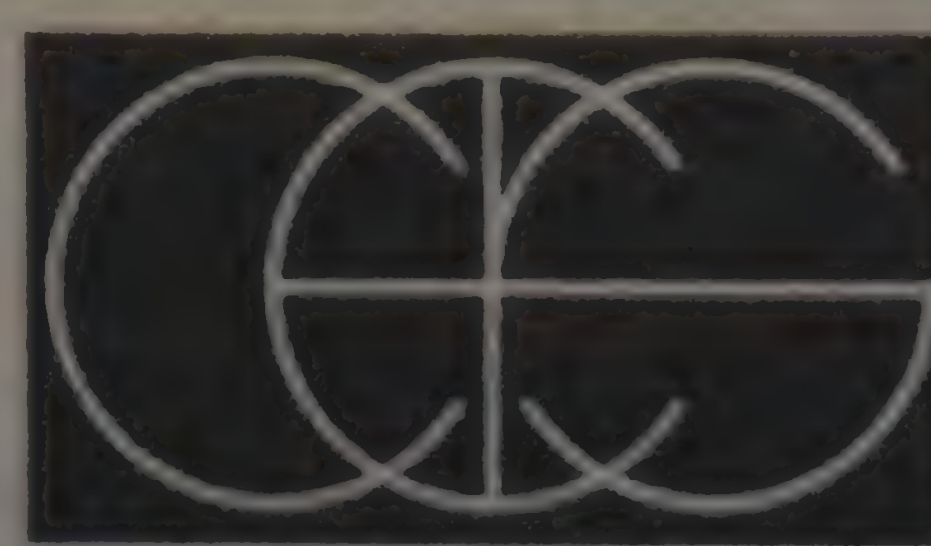
religion or language of a particular individual or individuals over those of others, provided that legislation may determine the official language of a region."

There appears to be some ambiguity on this point. The group is said not to be a legal person, and that would mean that a group has no right to appeal. At the same time the report speaks of the rights of groups.

The question arises whether the distinction should not be made between those groups that are racial or ethnic in nature and those groups or associations which form to undertake a particular course of action, such as the maintenance of a school. It is not clear why a social entity, legally constituted and duly incorporated, should not as such have rights as well as individuals.

This question of group rights may be one of the most controversial in the coming debate on this Bill of Human Rights. In particular the Afrikaners will need to be persuaded that their future is safeguarded in a legal document that makes the individual number one. Already, one can almost hear the cry that this is only another

Continued on page 14 ...

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## Is Canada Post's performance up to snuff?

### Stan de Jong

For some time now, *Calvinist Contact* has been receiving mysterious envelopes, addressed to me. Name a place in Canada and we've likely received mail from there: Wolfville (N.S.), Emo (Ont.), Goose River (P.E.I.), Chicoutimi (P.Q.), Bathurst (N.B.), Minnedosa (Man.), Val Marie (Sask.), Hanna (Alta.) and Cache Creek (B.C.).

Except for a now-familiar "form," there's nothing in those envelopes. (I look in vain for subscription cheques!) My job is to dial an 800 number, give our identifying computer number to the person on the line, rattle off the six-digit code on each form, tell the person whether or not there is "bar coding" on each envelope, and if so, what colour it is. The person thanks me and I throw the whole works into the nearest wastepaper basket.

This strange procedure is all part of a cloak-and-dagger operation which is designed to check up on Canada Post's delivery performance. *Calvinist Contact*, classified as an "experienced receiver," is one of many addressees working with the independent national accounting firm Clarkson Gordon, which was appointed by the federal government to develop a system to measure Canada Post's delivery performance and to make public the results.

### Unique approach

Canada Post's commitments for delivery of properly-prepared, first-class letter mail were set out in a five-year plan in 1987. They were: *two days* for mail within a major centre; *three days* for mail between major urban centres in the same province; *four days* for

mail between major urban centres in different provinces.

Those commitments are used by Clarkson Gordon to measure the post office's performance. The accounting firm has been issuing quarterly reports on Canada Post since February 1988.

When Clarkson Gordon developed its evaluation scheme it was believed to be the only one of its kind in the world. The scheme traces the trip a given piece of mail takes from the sender's drop-off point to the point where the item is in the hands of its addressee. (This differs from other commonly used evaluation systems, which can only measure the time elapsed as the item moves from post office to post office.)

Clarkson Gordon's "measured mail" is carefully planned to look like any first

class mail — like a letter or bill. It is hidden in the mailstream to avoid it being given special treatment by Canada Post. Those anonymous envelopes also enter the postal system anonymously. All over Canada unknown people are surreptitiously dropping test pieces into street letter boxes or post office mail chutes.

### How good is "good"?

Complaining about Canada Post seems to be a favourite pastime. Things seem to be improving, however. In its March 31, 1989, report, Clarkson Gordon indicated that Canada Post has achieved the following levels of performance for properly-prepared first-class letter mail:

- for first class letters mailed in and destined for the same major urban centre, 94 per cent of the mail was delivered within two business days from the date of mailing;
- for first class letters mailed between major urban centres within the same province, 95 per cent of the mail was delivered within three business

days;

- for first class letters mailed between major urban centres in different provinces, 96 per cent of the mail was delivered within four days from the date of mailing.

That's not a bad track record, but Canada Post still has some way to go if it wants to match the performance of the United States Postal Service. We've talked with the postmaster of the Lewiston, New York, post office (where *Calvinist Contact* has a mailbox) and he revealed not only that they are running on a higher achievement rate (95-98 per cent), but that first class mail moves faster within the

U.S. He gave the following information:

- within a major U.S. city: *one day*;
- within a U.S. state: *one to two days*, depending on zip code classification and distance;
- between U.S. states: *two to three days*, depending on zip code classifications and distance.

Meanwhile, we continue to receive those mystery envelopes. Funny thing! By now, I can spy a test piece just by looking at it. If I can recognize them, so can others — for example, some smart cookie at our downtown post office. I wonder if CUPW has caught on to this!



## A bill of human rights for South Africa

... continued from page 13.  
instance of liberalism.

### Making it work

The commission has proposed a concrete plan of action to adopt the bill. The present draft has been made public with the purpose of

eliciting comments from the public. Eventually the plan will have to be considered by the present parliament. Four phases for adoption are proposed.

The first and essential step is for parliament to agree as a statement of policy that it is in

favour of the protection that such a bill would give for the generally accepted cultural, religious and linguistic values. In other words, parliament must endorse the idea.

In step two, the way for the adoption of a bill of rights should be cleared by the repeal or amendment of current legislation conflicting with a bill of rights.

Phase three would launch a process of education to inform the populace of the role and value of a constitution of which a bill of rights is a part.

The fourth and final phase in the process is the reaching of consensus. As the commission argues: "Whoever rejects violence as a solution to this country's problems must necessarily believe in a

peaceful, consensual solution."

### Will it happen?

No one would want to predict with certainty what the chances are of the proposed Bill of Rights becoming constitutional law. Surely then, a person from the outside can hardly presume to don the prophet's mantle. We would nevertheless venture the thought that there are reasons that should be obvious to all the groups that comprise African society why the Bill of Rights should be adopted.

The Afrikaners, who have so often said that they fear black rule, should be the first to see that to have such a bill in place before the rule of the majority comes about would be the best safeguard thinkable for the protection of their minority rights. The proposed Bill of Human Rights would prevent

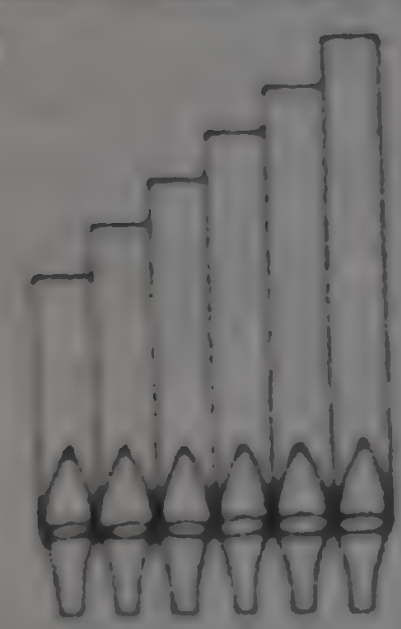
all kinds of dictatorships, including the possibility of dictatorship by the (black) majority.

The political liberals who always stress individual rights should applaud the entire proposal as obviously the only way.

The blacks should see that the proposed bill would grant them precisely all the things for which they have rightly clamoured: the dismantling of apartheid and equal rights for all according to law.

All who have a keen interest in South Africa will want to watch closely how the discussion on the proposed Bill of Human Rights proceeds and its eventual outcome.

*Paul G. Schreinerboer is past secretary general of the Reformed Ecumenical Council.*



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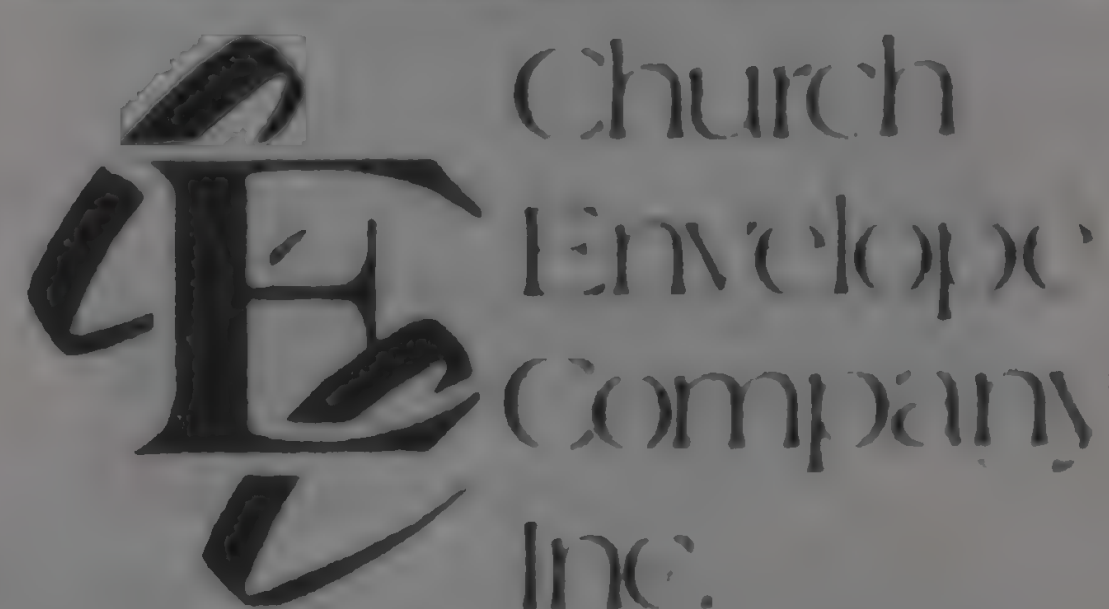
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## Comment with a wink

Herman de Jong

## Gimme a Break!

Herman de Jong

Fieny had always been a fast one. Behind her skinny back, people called her Fast Fieny. She'd lea' whole part o' words out, but matter it didn't; people still understood the essence of what she said, 'cause by sayin' things twice she still got there before e'body else.

Everything was fast about Fieny. She wasn't born, but thrown. She screamed blue murder and became three years old, hiccuped twice and breezed through "low school" in Holland. During the War a stray bullet tore through her leg, but so fast that the wound closed up immediat'ly, causin' no blood to flow. You should hear her tell these things!

After WWII she an' Bert immigrated to Canada with three kids. She had married Bert after three months of quick romance, 'cause (although Bert was slow) he got her in the mom's way in a flash.

The very first words Fieny heard in Canada were, "Gimme a break," and these words became the departure point of almost every fast sentence she would utter. They fitted her fine, too, 'cause within one year all the delicate cups an' saucers which she had received from her parents as a farewell present were broken. She always underestimated the distance between zinc and cupb'd and was delighted with the K-Mart plastic stuff which she could kind o' throw in the cupboard without breaking it.

Soon the three kids, who had been born in rapid succession, were off to Christian school. "Gimme a break," said Fieny, "Bert is so slow he can 'ardly put but' on de table, let be pay twisshen for that dum' school; I go clean houses."

### Fast break

She always picked ladies who weren't home when she tore through their homes, and soon she managed to do three houses in one day, leaving them spic-'n-span, with only some paint or varnish scraped from baseboards where her oft-tumbling "dust-sucker" had rammed into them.

But she made three times as much money as your average Dutch cleaning lady and what was left over after school twisshen had been paid, she put in a separate account for fear that later on in life there wouldn't be enough — 'cause

slow Bert, who had become quite a decent welder at the GM factory, would always be the first one to be laid off.

And indeed, such was the case, but somehow Fieny's nest-egg stayed untouched, for besides being fast, she was also thrifty! While Bert sat smoking at the kitchen table during lay-off periods, she hustled on, got the deacons to pay tuition, and would skip her church contributions and all donations to them fine Christian causes. That became a way of life, even when Bert worked and got paid more and more, being in the union now.

After some 15 years, when the kids were struggling through college on their own, Fieny said, "Gimme a break, Bert, you can make much more money outside tha' dum' fact'ry." She got him to sit down with her at the kitchen table (which so far had only happened once a year around tax-time, because Fieny was always on the go), spit on a pencil and scratched some figures on the back leaf of A.K.'s *Daily Devotional* which was closest by. As Bert scratched under his welder's cap, she conjured such a variety of additions, subtractions and multiplications that he finally stopped trying to figure out where she was going, and in those five fast minutes the rest of their lives was determined.

### Dirt cheap

They bought 3,000 damaged cement blocks. ("Gimme a break," Fieny demanded, and got them dirt cheap.) Within three weeks "Bert's Welding Shop" was up, because Fieny was as fast with the trowel as the vacuum cleaner. In the stark building she partitioned off a small office — windows in both walls so she could keep an eye on Bert in case he slackened his pace — and there she sat behind her desk (a second-hand steel door on concrete blocks) doin' the book keep'n an' figurin' things out which were too fancy for Bert's head.

They worked six days per week and went to church twice on Sundays. No deacon could ever put his finger on how much they paid towards the church, for Fieny was a "cash person," while Bert quietly laid two quarters on the collection plate.

Being Fieny's employee in the books, disability pension came in handy when the cold

cement floor aggravated arthritis in Bert's knees to such an extent that he couldn't see what he was doing through a mist of tears and had to give up working. "Gimme a break," said Fieny, "You're only 63!" But there was no way out, and for the first time in her life Fieny's unilateral decisions could not compete with life's circumstances.

But not for long! "Gimme a break," she said to Bert. "If you think I'm gonna sit here wasting away on a living room chair, you're mistakin'. We go travelling!"

cost, but he had an idea that this Mediterranean thing, which was to be accompanied by a well-known Canadian minister, would be at least \$5,000 per person.

He had never realized that he and his welding apprentices made so much money that, after the business had been sold, they had been able to invest more than a million dollars. Of course, Fieny had been wheeling-dealing in the stock market a little bit, too. A thrifty woman she was, you betcha! Sometimes a little bit too thrifty, he thought.

Last Sunday there had been a collection for them hungry people in Africa. He saw her take a five-dollar bill out of her purse. Now, now, he had thought, what's five dollars today, and had added a two dollar bill from the pocket money he got from Fieny every Saturday night. "Gimme a break," she told him after church, "I'm not giving you extra money if you run out of pipe tobacco, hear?"

*Herman de Jong directs Friendship Groups Canada and lives in Jordan Station, Ont.*



"Ja, but I can't walk far anymore," said Bert. "You don't need to walk," said Fieny, because we'll take a boat cruise and you c'n sit all day long on a deck chair."

From year to year they scraped by on their pension, and used the interest of their investment — without ever touching their capital — to cruise around the world. The hot sun around the equator did wonders for Bert's knees, but as soon as they returned to their cold Ontario town, early April, the pain returned.

### Blind faith

Last year Fieny got it in her head to cruise the Mediterranean Sea, including a side-trip to Israel. "Imagine," she said to a resisting Bert, "We'll walk where Jesus walked. Gimme a break, you can still do it and otherwise we'll get ya one of those fancy electric wheelchairs."

She ordered the tickets and Bert had visions of the Via Dolorosa (up a hill, down a hill), a fast-talking wife and an even faster-talking guide whom he wouldn't be able to understand anyway because he was getting deafer by the day. Fieny had never told him exactly how much these cruises

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Home address: P.O. Box 788, 30 Brian Blvd., Waterdown, ON L0R 2H0.  <b>BRON:</b> "The artist is God... The art ... our new baby." We rejoice with the birth of another healthy son, <b>KYLE ALLEN</b> was born on Apr. 8, 1989. Kyle is a little brother for Eric and Jeffrey. He is the third grandchild for John and Gerry VanZeumeren of Truro, N.S., and the sixth for John and Winnie Bron of Mt. Brydges, Ont. Home address: Allen and Brenda Bron, R.R.#2, Brampton, ON L6V 1A1.	 <i>Congratulations to Adrian and Catharine Joesse (nee Barentsen) on their 55th wedding anniversary.</i>	<div>1954 May 14 1989 Their wedding text: "Unless the Lord builds the house, its builders labour in vain. Unless the Lord watches over the city, the watchmen stand guard in vain." (Ps. 127:1) With joy and thankfulness to our Lord, we are happy to announce the 35th wedding anniversary of our parents and grandparents <b>GEORGE and ALICE KLASEN</b> (nee Lise)  We are very thankful to God for the love he has shown to the two of you and we pray that you may have many more years together. Congratulations and love from your children and grandchildren: Hank &amp; Gerty Ottens Kim, Sheri, Kevin, Kathy John &amp; Jane Klasen Jeffrey, Michelle, Kristi, Bryan Bill &amp; Jane Krul Tracy, Patricia Bernie &amp; Irene Dobben Terry, Steven, Corey Stan Klasen &amp; Donna Schmidt (fiancee) You are invited to an open house held on Saturday, May 20, 1989, from 2-4 p.m. in the Palmerston Chr. Ref. Church, White's Rd., Palmerston, Ont. Home address: R.R.#1, Palmerston, ON N0G 2P0.</div> <div>Nieuwerkerk Shanty Bay a/d Yssel, the Neth. Ont. 1939 June 8 1989 "Rejoice in the Lord always" (Philip 4:4) With thanksgiving and joy we hope to celebrate the 50th wedding anniversary of our parents and grandparents <b>SYBRAND and WILLY KOOLE</b> Joe &amp; Joan Koole — Woodbridge Janice, James, Julie Jani &amp; Andy te Nyenhuis — Shanty Bay Ed, Jackie, Evelyn John &amp; Juanita Koole — Shanty Bay Tammy, Jennifer, Randy Cor &amp; Diane Koole — Chatham Kevin, Darren Dora &amp; Nick Clemens — Thornton Steven, Michael, Duane Margaret &amp; Larry Williamson — Kitchener Emma Join us at an open house on Saturday, June 10, 1989, in the CRC Barrie fellowship hall, 33 Shirley Ave., from 2-4 p.m. Best wishes only. Home address: R.R.#1, Shanty Bay, ON L0L 2L0.</div>	<div>Hollandscheveld London 1944 May 27 1989 "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call!" (Acts 2:39) With joy and thankfulness to our God we are happy to announce the 45th wedding anniversary of our parents and grandparents <b>HARM and NELLIE BLOEMBERG</b> (nee Vander Pol)  We pray that God may continue to bless you and grant you many more years. Their thankful children and grandchildren: Anne &amp; Sid Vander Heide — London Yvonne, Ron, Jill, Jonathan Ralph &amp; Nancy Bloemberg — London Martin, Helen, Michael, Jennifer Nela &amp; Mike Couchie — London Sean, James, Thomas, Michael Corrie &amp; Keith Bendall — London Kirsten, Matthew Margareth &amp; Roger Baker — Ailsa Craig Timothy, Benjamin, Simon, Isaac Home address: 25 Grand Ave., Apt. 202, London, ON N6C 1L3.</div> <div>Ulrum Edmonton 1949 May 30 1989 "Behold, I send an angel before you, to guard you on the way and to bring you to the place which I have prepared." (Ex. 23:20) With thankfulness to God, we, the children and grandchildren, wish to announce the 40th anniversary of our parents and grandparents <b>MENNO and GRACE BUWALDA</b> (nee Horneman)  Congratulations Dad and Mom, Opa and Oma. It is our prayer that God will continue to bless them for many more years together with us. Anko &amp; Trincy Buwalda — Edmonton, Alta. Douglas, Dianne, Peter, Kathryn Abel Buwalda — Vancouver, B.C. Melna &amp; Hank Buijze — Edmonton, Alta. Amy, Mark, Michael Robert &amp; Dorothy Buwalda — Edmonton, Alta. Daniel Richard Buwalda — Ardrossan, Alta. Home address: 3633-117 Ave., Edmonton, AB T5W 2C3.</div> <div>1964 June 5 1989 With joy and thanksgiving we celebrate the 25th wedding anniversary of our parents <b>RAY and ANNE DEDMAN</b> (nee Slotegraaf)  Your thankful children: Sheryl — London Douglas Home address: R.R.#1, New Dundee, ON N0B 2E0.</div> <div>Akkerwoude Woodstock 1964 1989 "I must stay at your house today." (Luke 19:5b) It is with great joy and thanksgiving that we would like to celebrate, D.V., with our parents <b>FRED and GRACE WIELINGA</b> (nee de Vries)  their 25th anniversary. We praise and thank God for our precious parents, on this very special occasion, and that God is still head of our house today. We pray that God may continue to bless and sustain our parents in the years to come. Frank &amp; Aviva Wielinga — Georgetown, Ont. Dave Wielinga Albert Wielinga Jeanette Wielinga Jacob Wielinga Bert Wielinga Open house: May 27, 1989, from 1-4 p.m. at their home. Home address: R.R.#8, Woodstock, ON N4S 7W3 (at the end of towerline road). Phone (519) 539-5139.</div>
<b>NEWLYWEDS</b> Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.  <b>Calvinist Contact Publishing Ltd.</b> 4-261 Martindale Rd., St. Catharines, ON L2W 1A1. Phone: (416) 682-8311 FAX: (416) 682-8313	<b>CAMPBELL-NAUTA:</b> <b>JANET MARIE</b> , daughter of Gordon and Irene Campbell of Blenheim, will become the daughter-in-law of John and Hermina Nauta when she marries our only son, <b>JAMES JACOB</b> , D.V., on June 10, 1989, at 3 p.m. at the Blenheim Chr. Ref. Church. We are pleased to welcome you in our family, and wish you both a wonderful life together. Future address: R.R.#4, Blenheim, ON N0P 1A0.  <b>RENSSEN-OOSTERVEEN:</b> John and Henny Rensen of Grimsby, Ont., are pleased to announce the forthcoming marriage of their daughter <b>THERESA ANN</b> to <b>HEMMO JAN</b> son of Mr. and Mrs. M.R.N. Oosterveen of the Netherlands. The ceremony will take place, D.V., on May 27, 1989, at 4 p.m. at Providence Chr. Ref. Church, Beamsville, Ont. Future address: R.R.#3, Beamsville, ON L0R 1B0.  <b>TIMMERMAN-HOGEVEEN:</b> With joy and thanksgiving to God Mr. and Mrs. Cor Timmerman and Mr. and Mrs. John Mans are pleased to announce the forthcoming marriage of their children <b>MARILYN TIMMERMAN</b> and <b>BERT HOGEVEEN</b> This ceremony of love will take place, D.V., on Friday, June 2, 1989, at 6 p.m. in Smithville Chr. Ref. Church, Smithville, Ont. Rev. J. De Jong officiating. Future address: R.R.#1, Caistor Centre, ON L0R 1E0.	<div>Middelburg Sarnia the Neth. Ont. 1934 June 1 1989 Great is thy faithfulness, O God our Father. With praise and thanksgiving to God we are pleased to announce the 55th wedding anniversary of <b>ADRIAN and CATHARINE JOOSSE</b> (nee Barentsen)  We thank the Lord for the many years he has given them together and being there for us too. Congratulations from your loving family: Eli &amp; Henk Visser — Sarnia, Ont. Len &amp; Anne Joesse — Kitchener, Ont. Andrew &amp; Gerri Joesse — Jenison, Mich. John &amp; Liz Joesse — Kitchener, Ont. Lenie &amp; Doug Hokanssan — Desboro, Ont. Bram &amp; Debbie Joesse — Dartmouth, N.S. Cathy &amp; Nick Oosterhof — Wyoming, Ont. Leah &amp; Jack Pool — London, Ont. Hank &amp; Susan Joesse — Sarnia, Ont. Wilma &amp; Denis Brazeau — Sarnia, Ont. your 30 grandchildren and four great-grandchildren. Open house will be held on Saturday, June 3, 1989, from 3-5 p.m., at Redeemer Chr. Ref. Church, 1232 Blackwell Side Rd., Sarnia, Ont. Best wishes only please. Home address: 1202 Pontiac Crt., Apt. 217, Sarnia, ON N7S 4M8.</div> <div>1934 May 24 1989 Thankful to the Lord for his blessings and faithfulness, we would like to announce the 55th wedding anniversary of <b>RICHARD and SANDRA POSTHUMUS</b> (nee Greydanus)  We rejoice with you Dad and Mom, Pake and Beppe, in the celebration of this happy occasion. May God continue to bless and care for you in the years ahead. Jeanette — Brampton, Ont. Martin &amp; Karen (Courtney, Kayla), Richard &amp; Holly (Aaron, Megan), Sandra &amp; Larry (Crystal), Alice &amp; John (Jason, Gregory), John &amp; Alison (Bryce, Cara) Peter — Brampton, Ont. Home address: 7900 McLaughlin Rd. S., Apt. 208 TT, Brampton, ON L6V 3N2.</div>		
<b>Thanks</b>  <b>JONGEJAN:</b> We would like to thank our children, grandchildren, relatives and friends for giving us an enjoyable 45th wedding anniversary celebration. Thank you for your many good wishes by way of cards, flowers, gifts, visits and phone calls. Above all we give thanks to our heavenly Father who has blessed us so abundantly. Aart and Ali Jongejan  <b>SCHEP:</b> We would like to say thank you very much to our children and grandchildren for the nice party they gave us on our 50th wedding anniversary. Also our thanks to our relatives and friends for the flowers, many cards and presents we received, and for helping us to celebrate this happy occasion, a day we will always remember. Peter and Willemine Schep  <b>WINTER:</b> With thanks to the Lord, we thank our children, relatives and friends for making our 55th wedding anniversary an unforgettable pleasant occasion. Mr. and Mrs. H.A. Winter, Wellington Home, Hamilton.	<b>Summer Job Market</b>  <b>HILLSBURG, Ont.:</b> I'm a high school girl looking for a job on a dairy farm in Ontario. Please call Dava-Lynne Hoeksema after 4 p.m. Tel. (519) 855-4784.  <b>ST. CATHARINES, Ont.:</b> 18-year-old student needs summer job. Has experience in landscaping. Has driver's licence and can also operate a tractor. Willing to learn anything available. Preferably warehouse or store. Please call (416) 935-1020 and ask for Mark.			
<b>Summer Job Market</b>  <b>DRAYTON, Ont.:</b> Calvin College student, third year biology major, seeking summer job, preferably in related field. Will consider other options. Available May 23. Please call Nancy Rumph at (519) 638-2053 or write to Box 4, Drayton, ON N0G 1P0.				



Classified

Anniversaries	Obituaries	Obituaries	Teachers	Personal
<p>It is with much thankfulness to the Lord that we celebrate with our parents</p> <p>Rev. and Mrs. HENRY and AILEEN NUMAN</p> <p>their 25th wedding anniversary on June 6, 1989. We wish you many more years of happiness together, Mom and Dad.</p> <p>With love:</p> <p>Michele &amp; Pete Nicole &amp; Mark Yvonne &amp; Mike</p> <p>Home address: 2458 Cameron Cres., Abbotsford, BC V2S 5W4.</p>	<p>"Breathe on me, Breath of God, So shall I never die, But live with Thee the perfect life Of Thine eternity."</p> <p>On Apr. 18, 1989, the Lord took suddenly into eternity</p> <p>Mrs. MARGJE DE RUITER</p> <p>in her 62nd year.</p> <p>Beloved wife of Gerrit de Ruiter, of Collingwood.</p> <p>Dear mother of:</p> <p>Harry &amp; Cathy — Collingwood John &amp; Claire — Collingwood David &amp; Linda — Collingwood Peter — Wasaga Beach</p> <p>Dear sister of Aly (Mrs. Harm Boven) and Roelof Heuvelman, both of the Netherlands, and Grace (Mrs. Bert van Boven) of Collingwood. Lovingly remembered by her three grandchildren Elizabeth, Heather and Brodie.</p> <p>The funeral service was held Apr. 22, 1989, at the Collingwood Chr. Ref. Church.</p> <p>Correspondence address: 11 Whipps Crt, Collingwood, ON L9Y 4B7.</p>	<p>On Monday, May 1, 1989, the Lord called to his eternal home our dearly beloved wife and mother</p> <p>CORRY VOS (nee Vegt)</p> <p>She has fought the good fight, she has finished the race, she has kept the faith, to him be all glory and honour for ever and ever.</p> <p>Dearly beloved wife of Hank Vos of Belleville.</p> <p>Beloved mother of:</p> <p>Vivian &amp; Ron Long — St. Albert, Alta. Walter Vos and Brenda Lee Doyle (fiancee) — Charlottetown, P.E.I.</p> <p>Lovingly remembered as their sister-in-law by:</p> <p>Velda Kukulowski &amp; Jake Vos — Whitby</p> <p>Hanna &amp; Tom Vos — Brampton Ada &amp; Andy Veenstra — Bowmanville</p> <p>Margaret &amp; Bob Carnegie — Kingston</p> <p>many nieces and nephews.</p> <p>Correspondence address: 255 Parrott Dr., Belleville, ON K8N 4N8.</p>	<p>KINGSTON, Ont.: Kingston Christian School invites applications for an opening next September. Teaching duties as follows: <b>French</b> from <b>Grades 2-6</b> as well as a number of subjects in a <b>single Grade 7</b>. Please send applications to the principal at 130 Wright Cr., Kingston, ON K7L 4T9 or phone (613) 546-4872.</p>	<p>Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:</p> <p>HOFS, Hendrik, geboren op 12 maart 1924, laatstbekende adres in Nederland: Dennelaan 23, Rijswijk, naar Canada vertrokken op 29 april 1960.</p> <p>DE HOOG, G.G.C. allereerst gewoond en gewerkt hebbende in Montreal. Daarna door zijn werkgever overgeplaatst naar London, Ont. Thans studerende in Waterloo, Ont. maar nadere adres onbekend.</p> <p>NEUTEBOOM, Nicolaas, geboren op 24 januari 1924, laatstbekende adres in Nederland: Lammenschansweg 109, Leiden. Naar Canada vertrokken op 15 mei 1959.</p> <p>DE REUS, Simon, geboren op 18 maart 1924, laatstbekende adres in Nederland: Grote Houtweg 128, Beverwijk. Naar Canada vertrokken op 21 januari 1953.</p> <p>VAN RAAMSDONK, Jacobus, geboren op 8 maart 1924, laatstbekende adres in Nederland: Valckenierstraat 33, Amsterdam. Naar Canada vertrokken op 5 juli 1954 met als bestemming Winnipeg, Man.</p> <p>ROZEMOND, Anna Hendrika, geboren op 16 augustus 1947 te Rotterdam. Haar kinderen, t.w.: Alexandra Elizabeth Ouwens, thans naam gewijzigd in HOF, geboren op 25 januari 1965 te Rotterdam. Johannes Adriaan Hof, geboren op 15 december 1968 te Rotterdam. Daniel Courchesne, geboren op 4 november 1975 te Amsterdam. Het gezin is op 14 februari 1978 naar Canada vertrokken.</p> <p>TINGE, Willem, geboren op 13 februari 1924, laatstbekende adres in Nederland: G. Bakkerstraat 137, Groningen. Naar Canada vertrokken op 23 juni 1952.</p> <p>VAN DER VELDEN, Marinus, geboren op 1 april 1934, laatstbekende adres in Nederland: Charl. Lagedijk 6, Rotterdam. Naar Canada vertrokken op 16 november 1953.</p> <p>Consulate-General of the Netherlands 1 Dundas St. W., Suite 2106, Box 2 Toronto, ON M5G 1Z3 Tel. (416) 598-2520</p>
<p>Hoogeveen Brampton Drenthe Ontario 1934 May 27 1989</p> <p>1 Corinthians 13</p> <p>With great joy and thankfulness to our Lord, we are happy to announce the 55th wedding anniversary of our dear parents, grandparents and great-grandparents</p> <p>JACOB and KLAASJE SCHOLTEN (nee Gort)</p> <p>We are thankful to God for these years, and it is our prayer that God will continue to bless and keep them in his care.</p> <p>Congratulations Dad and Mom, Opa and Oma. With love from your children:</p> <p>John &amp; Tiny Scholten — Clifford, Ont. Herb &amp; Shirley Scholten — Moorefield, Ont. Hennie &amp; Richard Van Dyke — Georgetown, Ont. Ralph &amp; Pat Scholten — Bradford, Ont. Be &amp; Joyce Scholten — Orangeville, Ont. Richard &amp; Dagmar Scholten — Bond Head, Ont. Jack &amp; Theresa Scholten — Moorefield, Ont. Mary &amp; Ralph Mulder — Welland, Ont. Murray &amp; Hennie Scholten — Palmerston, Ont. Albert &amp; Shirley Scholten — Drayton, Ont.</p> <p>36 grandchildren and 17 great-grandchildren.</p> <p>Home address: Trinity Towers, Apt. 616, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2.</p>	<p>"We do not grieve as those without hope ... We believe that Jesus died and rose again and so believe that God will bring with Jesus those who have fallen asleep in him."</p> <p>On Apr. 27, 1989,</p> <p>MARTIN W. DYKSTRA</p> <p>died in a tragic car accident at 35 years of age. His life was a gift to us which we will continue to treasure. He is now at rest with his Lord. May the Lord, who has promised to be a Father to the fatherless and a defender of the widows, comfort, provide and care for his wife Ann and their children Kurtis, KarieAnn, and Kristen.</p> <p>Dear son of:</p> <p>Klaas &amp; Suzanne Dykstra</p> <p>Son-in-law of:</p> <p>Peter &amp; Tena de Groot</p> <p>Brothers and sisters:</p> <p>John &amp; Mary Dykstra Willard &amp; Margaret Dykstra Shirley &amp; Fred Hueser Betty &amp; Leo Vander Wekken Karen &amp; Wayne Haagsma Klaaske &amp; Neil de Koning Rudy &amp; Greta de Groot Dennis &amp; Jenny de Groot Theo &amp; Marie-Ann de Groot Carol &amp; Arnold Kaemingh Peter &amp; Ruby de Groot</p> <p>and many nieces and nephews.</p> <p>Predeceased by his brother Ralph Dykstra.</p> <p>Correspondence address: R.R.#2, Red Deer, AB T4N 5E2.</p>	<p>AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening in a <b>Grade 4/5</b> classroom. The ability to teach intermediate <b>French</b> is essential. Send letter of application and resume to: Andy Vanderploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6, or call (519) 773-8476 (school) or (519) 773-5009 (home).</p>	<p>LUCKNOW, Ont.: Lucknow District Christian School requires a teacher for the <b>Grade 1/2</b> classroom or for the <b>Grade 3/4/5</b> classroom. Send application and resume to: Principal, Etty Broer, Lucknow District Christian School, Box 550, Lucknow, ON N0G 2H0.</p>	
		<p>Teachers</p> <p>BELLEVILLE, Ont.: Belleville &amp; District Christian School is in need of a <b>Grade 3/4</b> teacher. Please forward letters of application to: Belleville &amp; District Christian School, R.R.#5, Belleville, ON K8N 4Z5. Martin VanDyk, Principal. Phone (519) 962-7849.</p> <p>BOWMANVILLE, Ont.: Durham Christian High School in Bowmanville is soliciting applications for two teaching positions for the 1989/90 school year. The one position is in <b>English</b> and the other in <b>French</b>. Please send applications, resumes, and references to: Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2. Attention: Mr. Ren Siebenga.</p> <p>DELTA, B.C.: Delta Christian School is accepting applications for a part-time position for <b>French, music, and choir, Grades 4-7</b>. Send resume in care of Mr. J. Lieuwen, Principal, Delta Christian School, 5280-48 Avenue, Delta, BC V4K 1W5. Phone (604) 946-2514.</p> <p>DHAKA, Bangladesh: Teachers are needed in a small international Christian School. Candidates must have a firm and active belief in the saving grace of Christ, plus a minimum of two years <b>primary (K-5)</b> teaching experience. A two-year commitment includes the provision of a round-trip ticket plus a small living allowance. Added financial support will be necessary however. Contact: Christian Primary Education Centre, c/o P.O. Box 2164, Dhaka 2, Bangladesh. Please respond with resume and two personal references as soon as possible for positions beginning Aug. 15, 1989.</p>	<p>NEWMARKET, Ont.: Holland Marsh District Christian School. In our caring, supportive community just north of Toronto, we need teachers for <b>Kindergarten and Grade 8</b>. Please consider these openings prayerfully for 1989/90 and address any inquiries and applications to: Corrie Bootsma, Vice-Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Tel. (416) 775-3701.</p>	
<p>Grootegast Burnett 1934 June 6 1989</p> <p>With joy and thankfulness to God we are happy to announce the 55th anniversary of our parents, grandparents and great-grandparents</p> <p>JACOB and ETTA VENHUIZEN (nee Westerhof)</p> <p>We pray that the Lord may continue to bless and keep them. With much love from all of us:</p> <p>Harry &amp; Karen Venhuizen Lauren &amp; Fennie Schaver Gary &amp; Dena Soodma</p> <p>11 grandchildren and 12 great-grandchildren.</p> <p>Home address: N8045 Venhuizen Rd., Burnett, WI 53922, U.S.A.</p>			<p>SASKATOON, Sask.: Saskatoon Christian School is now receiving applications for a <b>Grade 1/2</b> teacher for the 1989/90 school year. Interested applicants please forward resume and/or inquiries to Saskatoon Christian School, 2410 Haultain Ave., Saskatoon, SK S7J 1R3.</p>	
<p>Obituaries</p> <p>Psalm 23</p> <p>On Apr. 27, 1989, the Lord took unto himself our dearly loved father, grandfather and great-grandfather</p> <p>REIER RUS</p> <p>in his 87th year.</p> <p>Beloved husband of Adri Rus (nee Otto) for over 60 years.</p> <p>Beloved father of:</p> <p>Simon Rus Martin &amp; Henny Rus Corry &amp; John Dyksterhuis</p> <p>Dearly loved by 14 grandchildren and 14 great-grandchildren.</p> <p>The funeral took place on May 1, 1989, Rev. Peter Van Egmond officiating, at Holland Christian Homes, Brampton, Ont.</p> <p>Correspondence address: Mrs. A. Rus, 7900 McLaughlin Rd. S., Apt. C912, Brampton, ON L6V 3N2.</p>			<p>SMITHERS, B.C.: The Christian School Society of Smithers and Telkwa of Smithers B.C. has an opening in <b>elementary and secondary French, upper elementary language arts and primary Grades 2 or 3</b>, and a possible opening in <b>elementary and secondary phys-ed</b>. Ours is a two-campus school system. Please contact: Glen Ewald at Box 2117, Smithers, BC V0J 2N0. Phone school (604) 847-9833, res. (604) 847-2186.</p>	
			<p>Accommodations</p> <p>Wanted to share apartment: female student, 21 or over. Close to University of Toronto and subway, laundry, shopping. Available July 1, 1989. Call Helen at (416) 921-7929.</p>	
			<p>Personal</p> <p>Single Men and Women</p> <p>If you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.</p>	
	<p>Accommodations</p> <p>Free (almost) vacation in Toronto! We would like to offer our home to a family from Nova Scotia in exchange for the use of theirs for two weeks during July. If you are interested, call the Houtmans at (416) 461-1207, or write to 45 Harriet St., Toronto, ON M4L 2G1.</p>	<p>HOUSTON, B.C.: The Houston Christian School, a Grade 1 through 10 CFI, situated in North Central B.C., is seeking applicants for a <b>Grade 2</b> position. Please send all applications to: H. Fritschy, Principal, Houston Christian School, Box 237, Houston, BC V0J 1Z0. Phone (604) 845-7736.</p>		<p>Place your ad here!</p>



Classified/Events

<p><b>Vacations</b></p> <p>Three-bedroom Lake Huron cottage for rent. Tobermory area. Call Jane (519) 599-2641.</p> <p><b>LANG'S RESORT</b> Cottages and campgrounds RICE LAKE</p> <p>Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place. Before you book you '89 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure:</p> <p><b>Lang's Resort</b> R.R. #3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p>	<p><b>Accommodations</b></p> <p><b>HOUSE/CAR EXCHANGE — HOLLAND</b></p> <p>Senior couple seeks exchange with a couple (no children) in the Maritimes for the month of September. We have a comfortable house with all conveniences and a good car.</p> <p><b>Contact A. Bolhuis, Englaan 70, 3956 VR Leersum, the Netherlands.</b> For information call the Neth.: 03434-56571 or Canada: (416) 457-1329</p>	<p><b>Accommodations</b></p>	<p><b>Help wanted</b></p>	<p><b>Help wanted</b></p>
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This position would be ideal (for instance) for a semi-retired person, with strong administrative and communication skills, plus a desire to be involved in Christian outreach to the community.

Please send application and personal resume to the attention of:

**Rev. Adrian Helleman at  
The Lighthouse,  
1008 Bathurst St., Toronto, ON M5R 3G7  
Telephone (416) 535-6262 and 535-0136**

<p><b>Help Wanted</b></p>	<p><b>Help Wanted</b></p>
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**MACK DEALERSHIP**, located in the beautiful Bulkley Valley in central B.C., requires a licensed truck mechanic. Clean working conditions. Good benefit package available.

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<p><b>Events</b></p>	<p><b>Events</b></p>
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**40th Anniversary**  
"Great Is Thy Faithfulness"

The **Christian Reformed Church of Aylmer, Ont.** will be celebrating 40 years of God's faithfulness and love on **May 29, 1989**. We thank God for his guiding hand throughout these years and we invite all former members and interested guests to join us in our celebration on **May 21 and 22, 1989**.

**Sunday, May 21:**  
We begin with praise to our God in two special services, at 10 a.m. and 7:30 p.m., with former pastors Chris Spoor and John Koopmans leading us in worship.

**Monday, May 22:**  
Join the fun and festivities starting at 12:30 p.m.  
12:30 to 1:30 — reception with refreshments.  
2:00 to 4:00 — program with skits, songs, etc., and greetings from former pastors Wm. Renkema and Carl Tuyl.  
2:00 to 4:00 — games and balloon send-off "for kids."  
5:00 to ??? — cold buffet, hot dogs and "good-byes."

**SEE YOU THERE!**  
For more information, call Andy Dieleman at (519) 866-5520

<p><b>For Rent</b></p> <p>A four-bedroom furnished semi-detached home with pool, in Bowmanville for July and August. One hour to Toronto or the lakes. \$200/wk or \$750/mth. Phone (416) 623-3357.</p>	<p><b>Want to rent a car while in Holland?</b></p> <p></p> <p> Jan Kalma has the key to all forms of car rentals.</p> <p>Will deliver car to Amsterdam airport if desired.</p> <p> <b>jan kalma</b></p> <p>De Meer 24, 9201 EZ Drachten The Netherlands — Tel. (31) 5120-15199 Fax (31) 5120-32324</p>
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<p><b>Help wanted</b></p> <p>Student required to live in with a Christian farm family for the summer to look after children and do housework. Call (705) 426-9859 (eve.). Chris and Pat Rupke, Beaverton, Ont.</p> <p><b>MUTUAL SUPPORT SYSTEMS</b> invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 899-2311.</p>	<p><b>HOPE-CALVIN DEPARTMENT OF NURSING</b> Faculty Openings</p> <p>Hope-Calvin Department of Nursing is seeking applications for positions in <b>Community Health and Psychiatric/Mental Health Nursing</b>, and a position for a <b>Maternity Nursing Teacher/Practitioner</b> beginning Fall, 1989. Candidates should have a Master's Degree in Nursing which includes preparation in the appropriate clinical area. Two years of clinical nursing practice is required. Review will begin immediately and continue until positions are filled. Hope College and Calvin College jointly offer an NLN-accredited Baccalaureate Nursing Program in conjunction with co-educational four-year liberal arts degree programs. Hope College is affiliated with the Reformed Church in America and Calvin College with the Christian Reformed Church in North America. The department seeks faculty members who affirm the Christian faith and have academic and personal qualifications for teaching and scholarship. Applications from minority persons are especially encouraged. Submit letter of application and resume to: <b>Mary Molewyk Doornbos, Acting Chairperson, Hope-Calvin Department of Nursing, c/o Hope College, Holland, MI 49423.</b></p> <p>Calvin and Hope Colleges are Equal Opportunity Employers.</p>
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**1929** **1989**

**First Hamilton Christian Reformed Church**

Our congregation is celebrating its sixtieth anniversary. First Hamilton has been a meaningful springboard for many immigrants in the '30s, '40s and '50s. Therefore all former members are invited to our "Celebration Service" on Sunday, May 28, 1989, at 6 p.m. This service of worship and praise will be led, D.V., by our former pastors T.C. VanKooten and J.G. Klomps. A social hour will follow.

**Plan to attend, we'd love to see you!**

**DUTCH SERVICE**

**PLACE:** Tillsonburg CRC, Concession St. W.  
**DATE:** Sunday, May 28, 1989 **TIME:** 7:30 p.m.  
**PASTOR:** Rev. Wieger De Jong



Events/ Classified

CREATION — EVOLUTION

Membership meeting of the Concerned Members in Classis Chatham of the CRC to be held in the Bethel CRC, London, Ont., on June 9, 1989, at 8 p.m.

Speaker: Dr. Lester De Koster

Everyone welcome: members, friends, relatives, supporters, etc. Refreshments will be served.

The Holland Marsh District Christian School

is happy to celebrate with

HENNIE SLOPSEMA

the occasion of her 40th year of teaching.

We invite all former colleagues, students and friends to join us at an open house to be held June 17, 1989, 2-4 p.m., at the Holland Marsh Christian Reformed Church parish hall.

Clip & Save



Hollandse Diensten  
in de  
Ancaster Christian Reformed Church  
aanvang 3:00 n.m.

11 juni, 1989 — Ds. J.G. Klomps  
30 juli, 1989 — Ds. P.W. De Bruyne  
3 september, 1989 — Ds. J. Kuntz

JULIANA SCHOOL

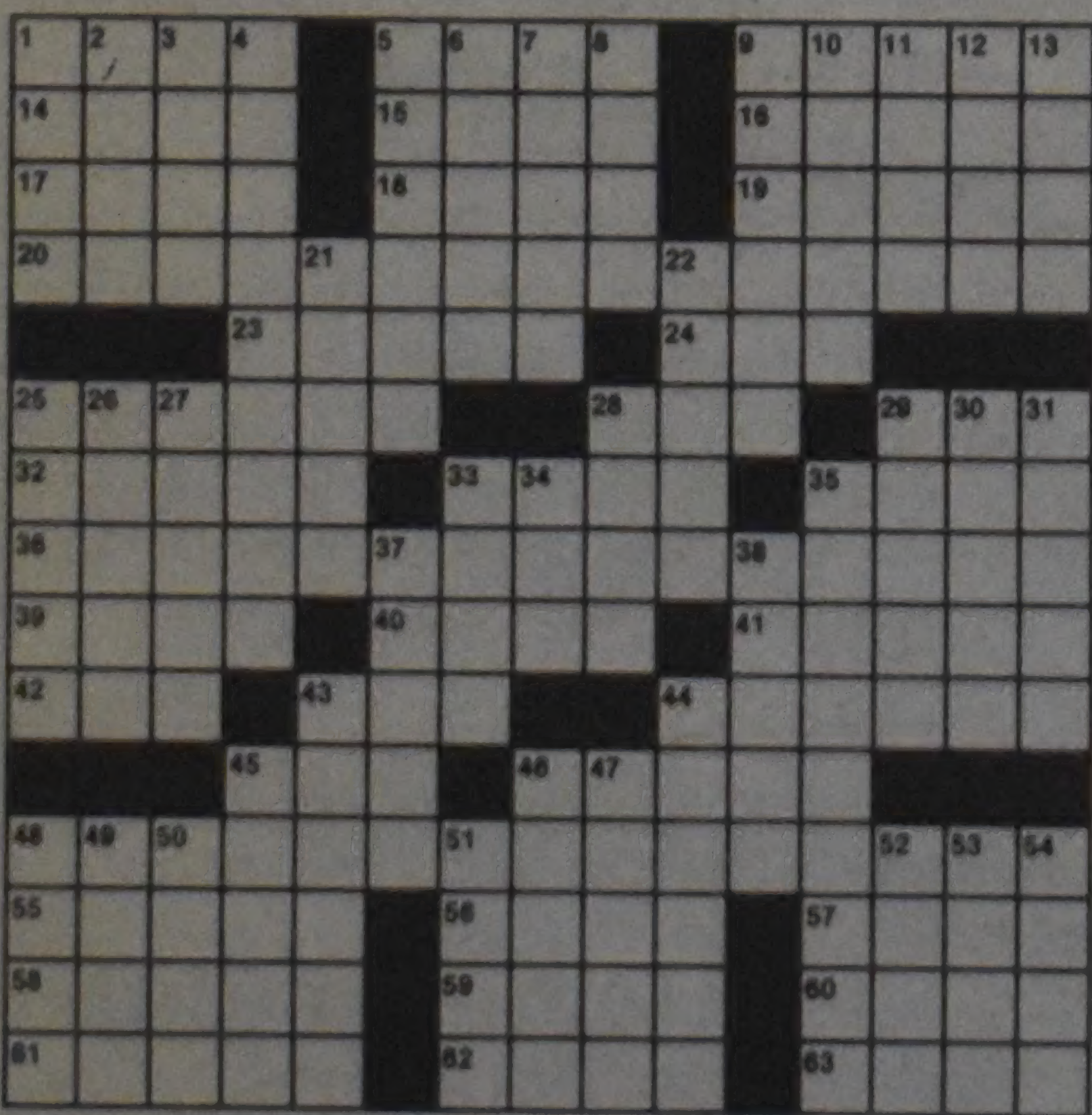
Sneek, the Netherlands

plans to hold a reunion, for all former pupils who are now 50 years or older, on Saturday, Sept. 30, 1989. For more information write to: Ms. Froukje Visser. Ylo-Stins Laan 1-15. Ylst 8651 AP., the Netherlands.

Weekly Puzzle

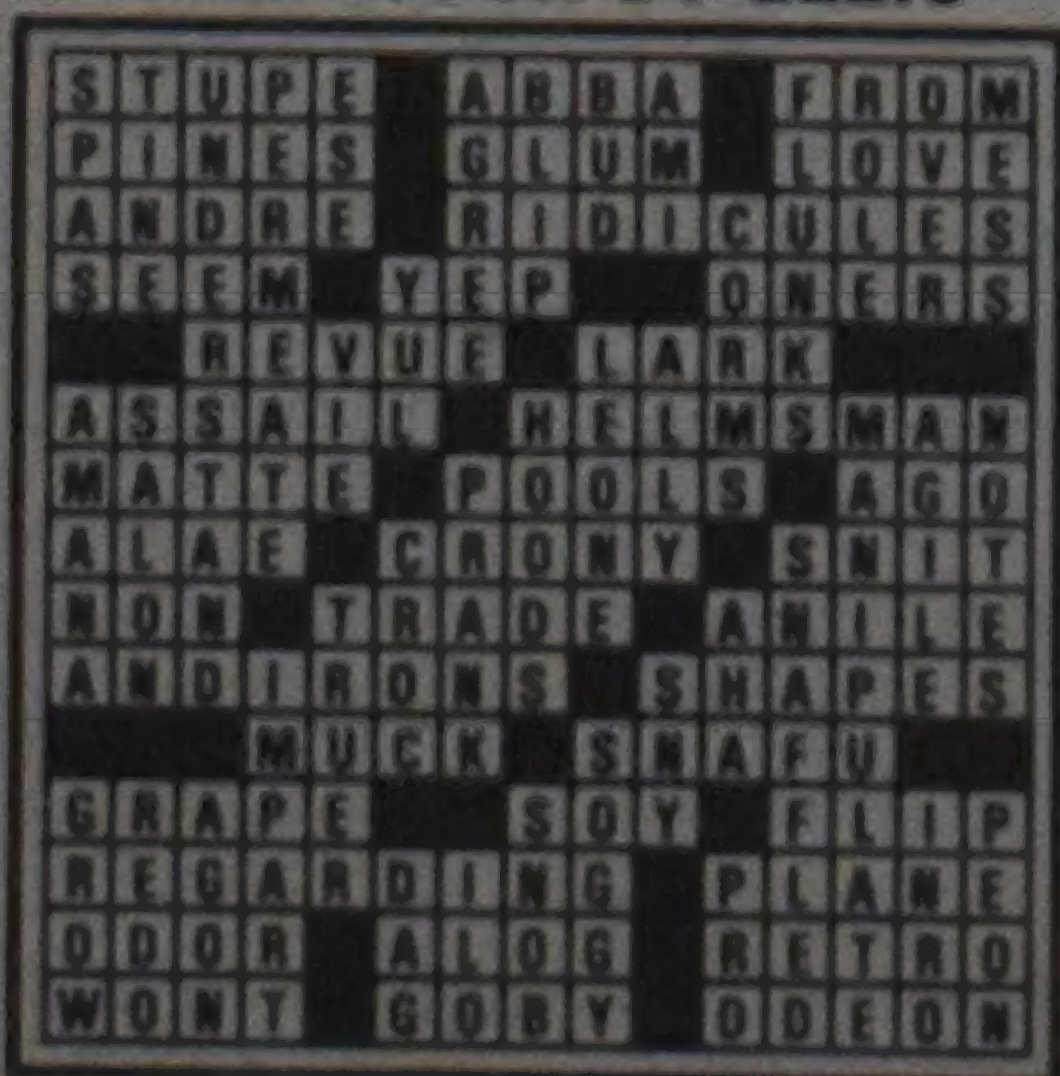
by C. F. Murray

- ACROSS
- 1 Smack
  - 5 Space agcy.
  - 9 It's wielded by Mehta
  - 14 Legend
  - 15 Baking chamber
  - 16 "Swan Lake" role
  - 17 Cruising
  - 18 A Dillon
  - 19 Battle of the —
  - 20 No enemies in sight!
  - 23 Put an — (halt)
  - 24 Make lace
  - 25 Forms
  - 28 Allow
  - 29 Resort
  - 32 Wont
  - 33 October gem
  - 35 Copycat
  - 36 Refuge for the desperate
  - 39 American Beauty
  - 40 Virginia willow
  - 41 Selected
  - 42 God of the underworld
  - 43 Past
  - 44 Refused to proceed
  - 45 Tree
  - 46 River to Lyon
  - 48 Completely
  - 55 Cloth fiber
  - 56 Throne
  - 57 Showy Afr. flower
  - 58 Some exams
  - 59 Markdown event
  - 60 Urban area
  - 61 Type of nest or tall
  - 62 A Gardner
  - 63 Depots: abbr.



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Last Week's Puzzle



- DOWN
- 1 RBI or ERA
  - 2 Whip
  - 3 To shelter
  - 4 Calumet

- 5 Wanderers
- 6 Nautical call
- 7 Vigorous contest
- 8 One against
- 9 Bay lynx
- 10 Mature
- 11 Ceramic piece
- 12 Russ. saint
- 13 ---do---well
- 21 — a customer
- 22 Carved stone slab
- 25 Pottery fragment
- 26 Vietnam city
- 27 Chasm
- 28 Turner or Cantrell
- 29 Specter
- 30 Intrinsically
- 31 Ready for battle
- 33 HRE king
- 34 Bakery item
- 35 Sports

- 37 Correct
- 38 Looks over
- 43 Levy
- 44 Baby sock
- 45 A miss is as good as —
- 46 Daub
- 47 In any way
- 48 "— Here to Eternity"
- 49 — avis
- 50 Gen. Bradley
- 51 Being
- 52 Egress
- 53 A Tushingham
- 54 Voice votes

Calendar of Events

May 21-22	40th Anniversary of the CRC, Aylmer, Ont. Everyone welcome! For info. call (519) 866-5520.	
May 24	"Hollandse Dag — York" at 10 a.m. in the CRC, York, Ont. Speaker: Rev. John G. Klomps. For info. contact R. De Boer (416) 768-3634.	June 2-3
May 26	Concert by the Listowel Concert Singers and Listowel District Sec. School Chamber Choir at 8 p.m. in the Trinity United Church, Listowel, Ont. Music for choir, organ, brass and percussion from the coronation of Her Majesty Queen Elizabeth II. Reception with the Hon. Lincoln Alexander to follow. For info. call (519) 291-3106 or 291-3498.	June 5-9
May 26	CCM (Niagara Chapter) meets at 8 p.m. in Bethany CRC, Fenwick, Ont. Topic: "Irresistible Grace."	June 7
May 26-27	"New Creation" Retreat Weekend for Classes Niagara/Hamilton. At Mount Carmel Retreat Center, Niagara Falls, Ont. For info. call (416) 892-8059.	June 9
May 27	A.B.C. Sale at Shalom Manor, Grimsby, Ont. from 9 a.m.-1 p.m. A Dutch market flavour where you can buy almost anything. (Crafts, flowers, shrubs, baked goods.) Come and support your seniors!!!!	June 11
May 27	Graduation ceremonies at Redeemer College, Ancaster, Ont. Starts at 2 p.m. Keynote speaker: Dr. James Skillen.	June 14
May 27-28	40th Anniversary celebrations of the Woodstock and area Chr. Ref. Churches. For info. call (519) 475-4445 or 537-8459. All former members are invited.	June 17
May 28	50th Anniversary of Pieter Spoelstra as organist. Special service led by Rev. Andrew Kuyvenhoven at 9:30 a.m. in First CRC, Hamilton, Ont.	June 30-July 1
May 28	60th Anniversary of First CRC, Hamilton, Ont., and special celebration service at 6 p.m. led by former pastors Tennis C. Van Kooten and John G. Klomps. A social will follow.	July 1
May 28	Dutch service at 7:30 p.m. led by Rev. Wieger De Jong in the CRC, Tillsonburg, Ont.	July 6
June 1-3	Public conference at Geneva College, Beaver Falls, Pa. Theme: "Christ's Kingship on Contemporary Politics." Speakers: Dr. Greg Bahnsen, Dr. James Skillen and Dr. William Edgar. For info. call (412) 847-6556.	July 9-14
		July 30

Church news

Christian Reformed Church

Called

— to Covenant, Barrie, Ont., Cand: Philip Weaver.

Accepted

— to Maitland Community Reformed Church, Maitland, Ont., Rev. Joe Veltman of Riverside, Wellandport, Ont.

Address change

— Joe and Coby Veltman, Box 59, Maitland, ON K0E 1P0.

Canadian Reformed Churches

Called

— to Grand Valley, London, and Watford, Ont., Rev. Paul Aasman of Hamilton, Ont.  
— to Smithville, Ont., Rev. Richard Aasman of Ancaster, Ont.

Help wanted

Summer help wanted on dairy farm in Richmond, Ont. I will pay transportation costs. Some experience an asset but not necessary. Phone (613) 838-2310. W. De Haan, Box 72, Richmond, ON K0A 2Z0.

YOU'RE INVITED

The Ottawa Region Ladies League of the Christian Reformed Church, formerly the Eastern Ontario Ladies League, would like to invite all former presidents and former members to their anniversary celebrations. The Fall Rally will be held in Athens, Ont., on Oct. 11, 1989, to commemorate 35 years of existence. We would appreciate it if you would inform us of your intentions.

Mrs. Willie Luimes (Pres.)  
General Delivery  
Williamsburg, ON K0C 1H0

Mrs. Isabel Wouda (Secr.)  
Box 359  
Cobden, ON K0J 1K0



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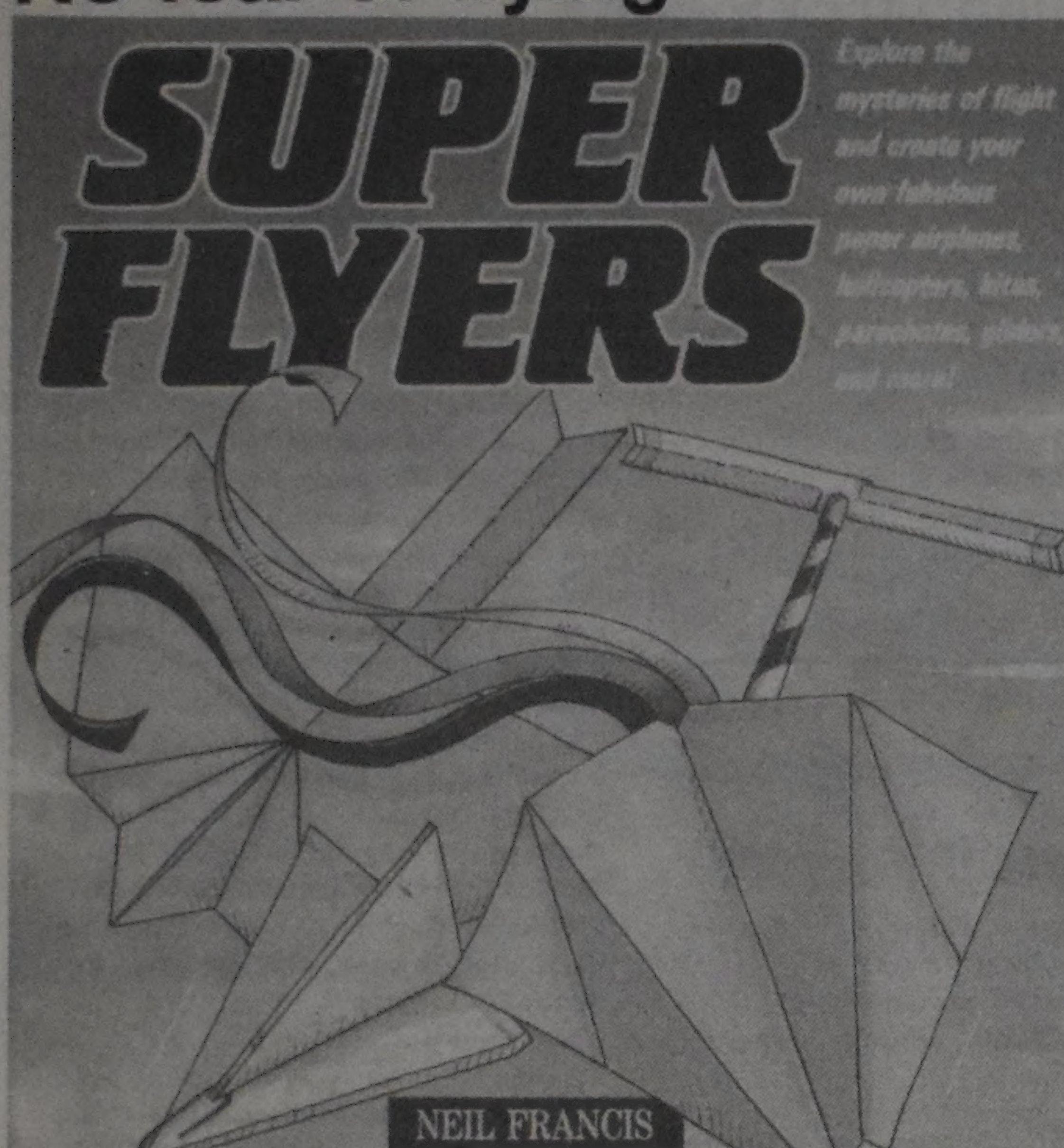


## Books

Robert VanderVennen, book review editor

Children's activities

### No fear of flying



*Super Flyers*, Neil Francis. Toronto: Kids Can Press, 1988, Softcover, 80 pp., \$9.95. *Playing with Plasticine*, Barbara Reid. Toronto: Kids Can Press, 1988, Softcover, 96 pp., \$9.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

*Super Flyers* and *Playing With Plasticine* are two exciting new "how-to books." Published by Kids Can Press, they are fine examples of activity books in which fun and learning are combined. Both reflect the style of non-fiction book that this publishing company has developed. The

books are child-centred, they need little adult intervention and are divided into manageable units.

*Super Flyers* explores the mysteries of flight and shows how to make a lot of really great flying machines. Written by Neil Francis, a retired air force pilot and a life-long aviation enthusiast (who freely admits he still plays with paper airplanes), *Super Flyers* is a book filled with ideas that really work. Learn how to make a helicopter, an FMT (Flying Meat Tray), an origami aerobat and many more super flyers.

The clear and concise instructions and line-drawings make this book "user-friendly." It's "the kind of book I wish I'd had when I was a kid — one that not only told you how to make a paper airplane fly, but why it flew," says Francis.

Francis is an encouraging instructor. "Don't feel badly if yours doesn't fly well — just make another." No two airplanes are the same.

For all kids fascinated by flight, *Super Flyers* is a sure hit.

### Creating bugs and bicycles

Barbara Reid is the creator of ingenious plasticine illustrations for several picture books. In *Playing With Plasticine*, Reid shares her secrets with her readers. By studying the book's clear line drawings and following the step-by-step instructions, anyone can learn the basic techniques for making all sorts of impressive sculptures. Learn to create anything from bugs to bicycles or make a complete outdoor scene.

Reid's open-ended instructions encourage children to tap their own creative resources. Her ideas are suggestions, not rules — each creation is unique!

Did you know that plasticine was created over 100 years ago? Its simple recipe remains the same: "A mixture of petroleum jelly, lard, limestone, colour



and a secret ingredient that no one will reveal." These and other bits of information wrap up the book.

Given this book and a fresh batch of plasticine, no one will be able to resist the urge to make their own masterpiece. Even those least inclined to "arts and crafts" activities will be caught up in the fun.

"Plasticine is wonderful stuff," says Reid. "It's portable, it isn't messy ... and it can be anything kids want it to be." *Playing With Plasticine* has captured the imagination of our family by storm.

### CORRESPONDENCE COURSES

Benefit and grow with Christian perspective into seven subject areas. Write to:



Institute for Christian Studies  
229 College Street, Suite 408  
Toronto, Ontario M5T 1R4



### Friends of God

Wayne Brouwer

### Security

"But you are a shield around me, O Lord ...." (Ps. 3:3)

Mike Maryn has a rough life. He's become famous enough to have reporters from all over North America interview him. Why? In five years he's been mugged and robbed 83 times!

Is somebody out to get him? No, say the police; each incident happened at the hands of a different person or group. In fact, they have a list that includes young boys, teenagers, able-bodied men, and even several women attackers!

Does Mike give a show of wealth that attracts thieves? No, say his neighbours; he's a rather plain man who never wears any jewelry except for his wedding ring and a cheap watch. He's an ordinary fellow, with no excess of money or possessions.

Well, then, does Mr. Maryn tend to frequent the rough parts of Chicago, and get himself into trouble? Not according to the crime reports! Each of the 83 attacks happened in a different location at various times of the day or night. Sometimes he's on a bright and busy sidewalk; sometimes he's just walking along in a shopping plaza; once he was even sitting in a taxi at a traffic light when two fellows opened the door, dragged him out, and grabbed his wallet!

Police don't know what to make of it. They're as puzzled as poor Mike is. All they can say is that "he just happens to be in the wrong place at the wrong time!"

### Vulnerable

Did you ever feel that way, like you were in the wrong place at the wrong time? Sometimes it happens when we bumble into a crowded room wearing the wrong clothes. We protect ourselves with a blush and a hasty exit. One fellow I know invited a neighbour to church. Finally the fellow gave in. But when he showed up, he was the only man there without a tie. And he never came back!

Sometimes, though, being in the wrong place at the wrong time is much more traumatic. A brutal rape. A rare disease. An untimely explosion. A ticket on the wrong airplane. And in a startled heartbeat, we look at a foreboding world through victim's eyes.

### SOS

That's the way David felt when he first sang Psalm 3. His cherished son Absalom had run off with his counsellors, his people, his kingdom, and even some of his wives! The world was against him! The deck was stacked and the dice were weighted. Every whisper brought a new word of gloom. He tossed the nights away, running scared in his dreams. And the morning mirror called him a loser.

But somehow his distress signal SOS balances a plea for help with a profession of hope. Somehow he manages a sense of serenity on the battlefield of strife. Somehow the victim carries himself with the wearied bearing of a victor.

### Sustaining secret

What is the secret that sustains David? Part of it has to be a good memory. He's been in tough scrapes before, and he knows how God got him through. But part of it is the secret knowledge all God's children have that God takes sides in the conflicts of life. Justice is not blind. In fact, in the larger scope of cosmic realities, it is weighted heavily in favour of those who believe in God's promises.

You see, God is a victim too. His son Satan (Job. 1:6) tried to take over the Kingdom, too. And in a startling turn of events, God joined hands with the weak and helpless children on the battlefield. He allowed the dragon to roar for a time, so that his voice would be stilled for eternity.

And while Adam's descendants cowered in fear, always in the wrong place at the wrong time, he absorbed the mugger's death blow in his own body.

For thousands of years, reporters have been trying to make sense out of that story. Isaiah the prophet once asked: "Who has believed our message ...?" (53:1) And David would probably say, "Only the lost and the last and the least. Only the vulnerable and the victims. Only people like you and me."

"I will lie down and sleep; I wake again, because the Lord sustains me!" (Ps. 3:5)

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

## LITTLE EUROPE RESORT

### Bracebridge, Muskoka

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